



APPENDIX

TO THE

LONDON MAGAZINE.

MDCCIV.

JOURNAL of the PROCEEDINGS and DEBATES
in the POLITICAL CLUB, continued from p. 545.

*In the Debate continued in your last,
Pomponius Atticus stood up next,
and spoke to the following Effect.*

Mr. Chairman,
S I R,



WHEN any event happens which is contrary to all human appearance, or inconsistent with the common sense of mankind, a minister's not foreseeing it can be no proof of his want of penetration, or foresight. A man may as well pretend to foretel whether a madman will be pleased or displeased with what you are to do or say to him, as to foretel what turn the populace may take when they are seized with any enthusiastical conceit about religion. History, as well as experience,

H— W—, sen.

Appendix, 1754.

rience, may inform us what ridiculous conceits the people of all countries have been, and daily are led into by enthusiasm. I remember to have heard a story of a gentleman, a high churchman, who was a mem-

A ber of this house, when it was the custom that candles could not be brought in without a motion regularly made and seconded for that purpose, and an order of the house pursuant thereto; so that it often became a question, whether candles should be brought in or no, and this question was sometimes debated until the members could hardly see one another, because those who were against, or for putting off the affair then before the house were always against the question for candles. Now C it happened upon one of these occasions, that the high-church party were against the affair then depending, and therefore against the question for candles; but this gentleman by mistake divided for it, and when

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he was challenged by one of his party for being against them, O Lord! says he, I am sorry for it; but I thought that candles were for the church. In my opinion, Sir, there is just the very same reason for saying that the act of last session in A favour of the Jews is against the church, as this gentleman had for thinking that candles were for the church.

Enthusiasm, Sir, can be the only reason in both cases, otherwise it would certainly have been found out B last session, when the bill was maturely and deliberately considered in both houses, before this argument against the bill was hit upon by some of the wiseacres in the city; for we must all remember, that the bill was brought into the other house pretty C early in the session, and was so deliberately considered in that house, that it was not sent down to this until the 16th of April. In this house too, it was so far from being hurried through, that it was not read a second time until the 7th of May, after D having been printed by order of the house, and it did not pass through the committee until the 15th; in all which time no objection was made against it without doors, nor was the argument of its being injurious to the Christian religion very strongly E insisted on within. If there had been any solid foundation for such an argument, can we imagine, Sir, that in the other house the reverend bench would not have found it out? Would not they have opposed it in the most vigorous manner? Yet we F know that it was almost unanimously passed by the other house, and but a very faint opposition made to it in this, before that petition came from the city of London, which was not presented till the very day before the bill was, by order, to be read a third G time. Then, indeed, the enthusiasm began to work, and by the industry of the Jacobites it has been increasing ever since, which renders it in common prudence necessary to

repeal an act that in itself is of no great importance to the nation; for it was, not many years since, rightly observed by a very consummate politician, who said to his friends, we shall never get the better of the present government unless we can raise a dispute about religion: Therefore whatever gives root to any such dispute will, if possible, be plucked up by every wise government; and if the administration in queen Anne's time, which shewed so much wisdom in every thing else, had foreseen, that this would have been the consequence of their prosecuting that high-church doctor for his ridiculous sermon, they would have left both him and his sermon to the neglect and contempt they deserved, and would otherwise have certainly met with.

I shall not enter into a minute justification of that administration, Sir, whose wise and steady conduct had brought France to the very brink of destruction, nor shall I trouble you with my reasons for condemning the conduct of those who supplanted them; for the former are now universally applauded, and the latter as universally condemned, by the whole nation. But give me leave to observe, that the change in the administration, of itself alone, produced necessarily all the fatal consequences that ensued, as it put an end to that concord and confidence which till then had subsisted amongst the confederates; and of this the court of France knew how to make their advantage. The pernicious treaty of peace concluded at Utrecht was therefore an unavoidable consequence of the change in our administration; and all the negotiations and treaties we have been since engaged in, were rendered necessary for correcting the blunders of that treaty, and the circumstances that Europe was thereby thrown into, in all of which we could treat at most but upon an equal footing, and in the last, that is to say, at Aix la-Chapelle, we were re- ally

ally in some measure obliged to treat as the party vanquished ; whereas, if the war in queen Anne's time had been carried on, but for two or three years longer, by the same administration that had before so successfully carried it on, we might have A treated as absolute victors.

But, Sir, I shall pursue this subject no further, as it is quite foreign to the present question, which is plainly and in short this : Whether the people had good reason to clamour so much as they have done against the late act ? And this question must be resolved in the negative by every gentleman who voted for that act, and has not since changed his opinion. If then they had no good reason to clamour against the act, it must have been misrepresented to them : They must have been taught to clamour against it ; and consequently the preamble now under our consideration contains nothing but the truth. This, Sir, is my opinion, and I am confirmed in this opinion by all the conversation I D have had since last session ; for I never met with one who could be called a gentleman that found fault with the act : I never met with one who did not ridicule the panick which the populace had been artfully thrown into ; and as other gentlemen have given me the same account of those they conversed with, I must therefore be for agreeing to the preamble as it now stands.

The next that spoke was L. Lucretius Flavius, whose Speech was in F Substance thus.

Mr. Chairman,

S I R,

AS this debate has already been protracted to a great length, I shall only trouble you with one observation upon what the Hon. gentleman who spoke last concluded with, which is, that if I had been

Sir R—— L——.

last session as strenuous an advocate as any in this house for the act now proposed to be repealed, and if I still thought that no solid objection could be made against it, yet nevertheless I should be for the amendment which the Hon. gentleman has been pleased to offer ; because, whether the people have been taught to clamour against this act, or whether their clamour proceeds from their own judgment, which, with respect to many of them, I believe, it does not, yet the repeal is certainly designed for putting an end to that clamour, and for giving satisfaction to the people. Why then will you prefix such a preamble as may defeat the chief end proposed by the repeal ? This I must look on as a little imprudent, and consequently inconsistent with the wisdom of parliament ; and as the amendment proposes only to leave out those words that may give a new offence to the people, I think, that for the sake of our own character, we ought to agree to it.

Upon this Julius Florus stood up, and spoke in Substance as follows, viz.

Mr. Chairman,

S I R,

IF we consider upon what footing, and for what reason, this act is to be repealed, we must admit that the preamble is right, and that it is the only one that can properly be made use of. I am fully convinced : I believe, most gentlemen that hear me are fully convinced, that religion has really nothing to do in the dispute ; but the people without doors have been made to believe it has ; and upon this the old high-church persecuting spirit has begun to take hold of them. We are too wise to dispute this matter with them ; as we may upon this occasion evade it without doing any notable injury to the publick. But at the same time we ought to let them know, that we think

W—— P——.

think they have been misled ; and that the spirit they are at present possessed with, is not a true Christian spirit. If we do not do this, we do not deal honestly or candidly by them ; and this we cannot do in softer or more modest terms, than what is proposed by the preamble as it now stands. In the present case we ought to treat the people as a prudent father would treat his child : If a peevish perverse boy should insist upon something that was not quite right, but of such a nature as, when granted, could not be attended with any very bad consequence, an indulgent father would comply with the humour of his child, but at the same time he would let him know, that he did so merely out of complaisance, and not because he approved of what the child insisted on. If he did otherwise, his behaviour would be like that of a sycophant servant, and not like that of a prudent and indulgent parent.

Thus, Sir, tho' we repeal this law out of complaisance to the people, yet we ought to let them know, that we do not altogether approve of what they ask ; and I would desire nothing more for convincing me, that we ought not to approve of it, than what has been admitted by those that have spoke in favour of this amendment. They have admitted, that as good Christians we ought not only to wish, but to use our best endeavours for the conversion of all Jews, Turks, and Pagans. Can we use any endeavours for this purpose, unless we converse with them ? Can we converse with them, unless we permit them to live and follow their honest employments amongst us ? But by our laws, as they stand at present, were they to be strictly put in execution, no alien Jew could easily follow any employment in this country : He cannot export or import any goods without paying the aliens duty, except only those goods that are exempted by particular acts of par-

liament : He cannot so much as take a lease of a house or shop, nor can any one let him such a lease : And indeed, as Jews are not included in the toleration act, no Jew could so much as live in this kingdom, if our laws relating to religion were to be strictly carried into execution.

'Tis true, Sir, neither our ridiculous laws against aliens, nor our persecuting unchristian laws relating to religion, have of late years been carried into execution ; but no one can tell when they may ; and we cannot expect that any rich Jew will think of settling his family and fortune in this country, when he does not know, but that the very next year he may be drove from hence, by the government's resolving to carry all these laws strictly into execution ; for from what has now happened it is plain, that in such a resolution the government would be warmly supported by the people. Therefore I must still think, that the law passed last session in favour of the Jews was in itself right ; and I shall now agree to the repeal of it, merely out of complaisance to that enthusiastick spirit that has taken hold of the people ; but then I am for letting them know why I do so, and this, as I have said, cannot, I think, be done in a more proper method than by the preamble now under our consideration ; for which reason I am against any amendment or alteration.

T. Sempronius Gracchus then stood up, and spoke to this Effect.

Mr. Chairman,

S I R,

I SHOULD give myself very little trouble about what sort of preamble you made use of in the bill now under our consideration, if I did not suspect, that the preamble, as it now stands, was inserted by the other house, on purpose to leave room for reviving

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reviving the act which by this bill is to be repealed, upon some future occasion, when, perhaps, the voice of the people will not be so much regarded as it is at present. For this reason, if I were to propose any preamble, I should put it in almost the very same words as were made use of in the repeal of some of the clauses of the plague act, passed in the 7th of the late king, by saying, *And whereas the carrying of this act into execution might be of dangerous consequence, and grievous to the people.* This would have left no room for a revival; but really the preamble, as it now stands, seems plainly to indicate, that some people have a design to revive this act as soon as they can find an opportunity; and I have the more reason to suspect this, not only because I find the moderate alteration now offered so strenuously opposed, but because of the maxim which I find has of late been unexceptionably adopted by a great party amongst us: The maxim I mean is, that money does all things, and that therefore the bringing of money into the nation was to be preferred to every other consideration. But I wish that those gentlemen would reflect upon another maxim, I believe, much less exceptionable, that money is the root of all evil; for whoever does reflect upon this, will be against bringing any money into the nation that may probably be hereafter employed against us.

Whether the Hon. gentleman who spoke last be one of those who have adopted this modern maxim, I shall not pretend to determine, Sir. But this I am sure of, that he has brought a very heavy, and, I think, a very unjust charge against the people. The people, Sir, are so far from being laid hold of by any high-church persecuting spirit, that they do not now complain of that liberty given to many sorts of Dissenters by the act of toleration, nor do they find fault with that tacit suspension of the

penal laws which is extended to Jews, and even to Papists, as well as some other sects who are expressly excluded from any indulgence by that act. But the people very rightly, and very wisely, distinguish between persecuting any sect of religion, and enabling that sect to persecute us. The former no good man will be guilty of: The latter every prudent man will take care to prevent; and this is the only spirit that possesses the people of this kingdom at present. They do not complain of the synagogues which the Jews, by a suspension of the penal laws relating to religion, are allowed to have openly and avowedly in London: They do not complain of the fine houses and gardens which the Jews, by a suspension of the penal laws relating to aliens, are allowed to possess: Nor have the people as yet begun to complain of the land estates which some Jews have of late purchased. But I would advise the Jews, and other Dissenters too, to be satisfied with the indulgence they now meet with; for if the people should once begin to think that, by this indulgence, the established church may at last be in danger of being overturned and persecuted, a real high-church persecuting spirit will take hold of them; for in all countries, and as much in this as any other, the spirit of the people is but too apt to fly from one extreme to another; and if this event should happen, the Hon. gentleman, with all his oratory, would be as little able to calm that spirit, as he will now be to persuade the people that they were imposed on, or in the wrong, when they demanded the repeal of this law.

If the people be really in the wrong, Sir, they will sooner, and more probably find it out, by your leaving them entirely to their own serious consideration, than by your positively insisting upon it, that they have been imposed on, which you openly and directly

directly do by this preamble ; for, in short, it is telling all those that opposed the act, either within doors or without, that the greatest part of them are fools and the rest knaves ; which is a pretty bold assertion in any man, let him be never so fully convinced in his own mind, that the act is a good and an useful law. Nor can such an assertion be excused by telling us, that the act met with no opposition from the reverend bench in the other house ; for if it did not, I am persuaded, it proceeded merely from inattention ; and supposing it otherwise, we are not to be surprized at it. when we consider, that the Apostles all deserted our Saviour, and one of them expressly denied him, when he was seized and delivered into the hands of the then governing powers. However, they all repented, and most of them sealed their repentance with their blood ; and I hope, the Rev. bench would do the same, should it ever become necessary, which I trust in God ! it will not.

I must therefore think it of very little importance, Sir, whether the Rev. bench opposed this act or no, and it is irregular to mention here whether they did or did not. But I was surprized to hear it said, that the argument of its being inconsistent with Christianity was not strongly insisted on in this house, until after the petition came from the city of London, when every gentleman who was present must remember, that in the very first debate upon the bill, this very argument was peremptorily insisted on by almost every gentleman who spoke against it * ; and we must also remember, that this was long before any petition came from the city of London. The argument is, indeed, so obvious, and at the same time so forcible, that I wonder how it could escape any true Christian, or how he could answer it to the satisfaction of his own conscience ; and

therefore I equally wonder how it can be supposed by any gentleman, who considers this as a Christian country, that the people must have approved of this act, if they had not been imposed on and misled.

A But, Sir, religion was not the only objection which the people had against this act for permitting the Jews to be naturalized : They likewise looked upon it as a sacrifice of the honour of the nation ; for they judged that every Christian, B and every Mahometan nation in the world, would hold this nation in contempt, and treat us in the same manner they now do the Jews : They also judged, and rightly judged, that if, in pursuance of this act, a great part of the riches and lands C of this kingdom should come to the possession of the Jews, it might be of the most dangerous consequence to our constitution ; and if they have never yet shewn any discontent with the act for naturalizing such Jews as shall reside seven years in our plantations, it is because that part of the act which relates to Jews was passed as it were by stealth, without ever making its appearance either in the votes of this house, or in the title of the act, so that very few of the people know that there is such an act, as very few Jews have as yet come here to claim the benefit of it : And I would not advise many of them to come ; for if they do, the people will take the alarm, and insist upon the repeal of the act, or upon the putting the laws relating F to religion in force against them, which every magistrate may do, who is not under the influence of our ministers of state. I indeed wonder that those great friends the Jews now seem to have in this country, have never yet brought in a bill for extending the toleration act to them as well as G to other Dissenters. If the act, which is now to be repealed, should ever be revived, I should expect, that this would be the next step ; and in order

* See our Mag. for last year, p. 265, 308.

der to get the assistance of our Socinians, Arians, Deists, and other prohibited sects, the extension would probably be made general to sects of every religion, perhaps to those of no religion; whether with such an extensive latitude any established church could subsist, I leave to gentlemen to judge, especially as our church lands would be a temptation for its destruction.

From all which I think it is evident, Sir, that the people have not been imposed on or misled, but that they formed their opposition and their discontents from their own judgment; and therefore I must agree to the amendment that has been proposed.

The next Speaker was L. Valerius Flaccus, who spoke in Substance thus.

Mr. Chairman,

S I R,

AS I had occasion this last summer to travel as far as the Land's-End, and in every part of the country between this and that promontory, to converse with people of all ranks and degrees, I rise up to inform the house, that in all my travels I never met with one man of any consideration, who so much as mentioned this act for permitting the Jews to be naturalized; therefore I must conclude, that the clamour against it has been entirely confined to the lowest sort of people, who never form any opinion from their own judgment; and consequently I must think, that the preamble, as it now stands, was formed from a right and a thorough knowledge of the people of this kingdom.

Now I am up, Sir, I must observe, that this preamble cannot be so much as supposed to insinuate the least reflection upon any gentleman within doors; for tho' gentlemen may, consistently with their duty to their king and country, oppose any

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bill, whilst it is passing, yet when a bill has been agreed to by a majority of both houses, and by receiving the royal assent has become an act of the legislature, no man who is a friend to our present happy establishment, will then find fault with it, or take occasion from thence to raise discontents, and to disquiet the minds of his majesty's subjects; therefore, tho' the people have been imposed on and misled, we cannot suppose that any member of this house had a concern in such a seditious practice.

The last that spoke in this Debate, was T. Vetustius, the Purport of whose Speech was as follows.

Mr. Chairman,

S I R,

THE Hon. gentleman who spoke last, has convinced me, that the gentlemen of England have more complaisance, more French politesse, than I ever thought they had, and more than I should ever wish they had. They knew that he had voted for the Jews bill in every step it made last session through this house, and that his friends were the chief promoters of it in both houses; therefore they were too polite to condemn or find fault with it in his presence; but their having made no mention of it is a proof, that they had so much of the old English sincerity left, as not to applaud with their tongues what they condemned in their hearts; therefore from the information he has given us, I must draw a conclusion very different from what he has done; for I must conclude, that every gentleman he conversed with, had from their own judgment formed an opinion, that this was a most unchristian, dishonourable, and dangerous law; and whatever was the behaviour of the Rev. bench, as the lowest sort of people so generally, and so openly exclaimed against it, I must conclude, that the honest un-

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aspiring country curates took care to give the people notice of a law which they thought inconsistent with, and of the most pernicious consequence to the religion they profess, and are sworn to propagate and maintain; for a due notice was all that the very lowest of our people wanted for forming from their own judgment a right opinion of this law. Such sort of people I know, Sir, may for a long time remain ignorant of what has been done by the legislature of their country, if no one takes care to give them due notice of it; but when they have proper information, whatever the Hon. gentleman may think, they are generally as capable to form from their own judgment a right opinion, perhaps more capable than those who think themselves much more above the vulgar than they really are.

It is for this reason, Sir, that I totally disagree with the Hon. gentleman in the doctrine he was pleased to advance, with regard to the duty of a member of this house: He was pleased to say, that after a bill has been approved of by a majority of both houses, and by the royal assent is become an act of the legislature, no man who is a friend to our present happy establishment, will then find fault with it. In an absolute government, where the people without doors, that is to say, who are not members of the monarch's divan, have no share in the legislature, there might be some foundation for this doctrine; but in this country, where the people chuse one of the branches of the legislature, and have a right to instruct those they do chuse, under the penalty of never being chosen by them again, such a doctrine is absolutely inconsistent with our constitution, and in a particular manner, with our present happy establishment, which is founded upon our established religion, and the liberties and privileges of the people, and can no longer remain secure, than those foundations remain unshaken; therefore, if a bill should by some extraordinary management be passed into a law, which evidently tends to undermine both these foundations, every member of this house who thinks so, is, in duty to our present happy establishment, bound to warn the people of their danger, that they may insist with their representatives upon having such a law repealed the very next session.

This I did, Sir, this I glory in having done; for it was fully made out in the debate upon the bill, and indeed, it was in itself evident, that it would be of the most dangerous consequence to the liberties and privileges of the Christian people of this nation, to have the Jews possessed of a great part of the landed

property of this kingdom, which would be the certain consequence, should this law long remain unrepealed. But really, in that case, I do not know how long the people of this nation might continue Christian; for in all countries the religion of the common people depends very much upon the religion of those that feed and employ them. As the Jews are as zealous for propagating their religion as most other sects, they would insist upon the conversion of every one employed by them, and should they once get the majority of the common people of their side, we should soon be all obliged to be circumcised. That this is no chimerical danger, Sir, I am convinced from what lately happened in my county. There was then a great and a rich Popish lady lived in it, who by connivance had publicly a chapel in her own house, where mass was celebrated every Sunday and holy-day. This lady, out of zeal for her religion, had every such day a great number of buttocks and surloins of beef roasted or boiled, with plenty of roots and greens from her own garden, and every poor person who came to hear mass at her chapel, was sure of a good dinner. What was the consequence? The neighbouring parish churches were all deserted, and this lady's chapel was crowded; for as the common people have not learning enough, no more than some of their betters, to understand or judge of abstruse speculative points of divinity, they thought, that mass with a good dinner was better than the church service without one; and probably they would judge in the same manner of a Jewish synagogue. Therefore, if the Jews were possessed of the best estates and finest houses in every county, there is some reason to doubt if the people of this nation would long continue Christian.

But, Sir, tho' the common people cannot judge of abstruse points of divinity, they can from their own judgment determine, that Judaism is the direct opposite to Christianity; consequently, whilst they do continue Christian, and have no temptation to the contrary, they must be displeased with any thing that tends to the introduction of Judaism amongst us, which this act plainly does. From whence I must conclude, that it was the act itself, and not any occasion taken from it, that has raised discontents, and disquieted the minds of the people, both high and low; and therefore I must be for the amendment proposed to be made to the preamble of the bill now under our consideration.

[This] JOURNAL to be continued in our Magazine for January, 1755.]

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MODERATION recommended in Judging and Punishing.

IT is much to be lamented, that prejudice and anger too often take place, especially among military gentlemen, in judging and punishing their fellow creatures; for it frequently happens, that a bare accusation immediately fills the breast of one of those judges with a conviction of the accused party's being guilty, and a strong desire of inflicting a punishment on the imaginary delinquent, equal to the crime he stands accused of; whereas it is evidently the part of an honest and honourable mind to have sufficient proof of the fact, to consider the motives and occasion of its having been committed, together with the circumstances attending the commission, and the sense which the offender entertains of his fault. But anger banishes all consideration and lenity, and renders a judge incapable of making any rational distinction between truth and falsehood. Anger puts the worst construction upon a fault that it can bear, and if the angry person has power, punishes it accordingly; whereas every judge or commander ought always to suspect the justice of his first motions, rationally check them, and where the case will admit, put a favourable construction upon the fault; and where that cannot be done, and punishment becomes necessary, he either mitigates or proportions it to the nature of the crime; but no good man ever punishes beyond the demerit of the offender, for whoever does—*bis niger est; hunc tu, amice, caveo.*

Numerous and horrid are the cruelties perpetrated by many officers, under pretext of discipline and keeping proper command; whereas the true source of those shocking inhumanities is their own barbarous dispositions, which never permit them seriously to reflect, how heinously they transgress the laws both of nature and Revelation. It is God-like to forgive: He bears with his wretched creatures, using the means of goodness and mercy to reform them; and we have his divine word, that we are to be forgiven on condition that we forgive others, and that *blessed are the merciful, for they shall obtain mercy.*

True greatness of mind consists in conquering our sentiments, and real meanness is to indulge them. Little souls are always more ready to punish than the magnanimous; and those who have been or are most guilty of crimes, are commonly most ready and severe in censuring others. True heroism consists in exerting our utmost efforts to assist and render

mankind happy: Tyranny aims at promoting their misery, and those commanders are generally the most cruel who deserve worst themselves, and who, in the circumstances of common men, would probably be most reprobate and profligate. I have known an officer order people to be confined in irons, and afterwards severely beat, for having been a little disguised with liquor; when he himself was at that very time, and frequently had been to those very people, as mad and as filthy an example of ebriety as could offend a temperate mind. It is strange, that men have no remorse in punishing beyond measure only faults in others, which they know in their own breasts that they commit to such a degree as to become crimes in themselves: Alas! were we in the condition of those poor men thus abused, how sensible should we be of our hard lot, and from the bottom of our hearts make our silent appeal to heaven, in whose hands is vengeance, and before whose unerring tribunal every action must be accounted for, and where none will have such a comfortable prospect of receiving mercy, as he who in this world has shewn mercy. To pardon and forgive is a most valuable opportunity that men in power enjoy of making their peace with God: For as mercy is a principal branch of charity, so it covers a multitude of sins.

Notwithstanding what has been advanced, we know that the good of society requires the infliction of punishment, which is an eminent branch of justice when administered according to the nature and degree of the crime: But we complain, that it too frequently happens, that a poor man is cruelly treated though entirely innocent, or if guilty, is only in a low degree in proportion to the punishment that he suffers. It becometh a judge to take special care, that he harbours in his breast no prejudice, passion or resentment, which are too often the causes of barbarous sentences; and to be very cautious what witness he credits, or how he is guided by appearances; always remembering, and laying it to heart, that *he shall have judgment without mercy, who has shewed no mercy.* God loveth mercy, he remembereth that we are but flesh, and therefore doth not afflict willingly, or grieve the children of men: He punisheth them less than they deserve, and in his wrath remembereth mercy: He forbeareth with them, giving them many opportunities to amend; and is not forbearance then an indispensable duty from one sinner, from one frail mortal, to another? In many things we offend all, but

586 *Second Extract from the Bp. of Clogher's Vindication. App.*

but he who is inexorable in judging others ought certainly to be himself unblameable; but an unblameable man is a good, and consequently a merciful man. In nothing, says the great Cicero to the emperor of the world, do mortals approach so near to a divine nature, as in forgiving injuries, and communicating happiness to mankind; which heavenly qualities always accompany true greatness: But haughtiness, a rough demeanour and keen resentment of the least imaginary neglect or affront, commonly attend low creatures, who from a mean condition are raised to command. Such men are presently offended without any sufficient cause: It is impossible to please them, for they think nothing adequate to their merit: They will make no allowance even for the infirmities of nature; I have heard of men pressed to be sailors, who have suffered corporal punishment for being short-sighted or hard of hearing; and know a poor boy, who fell into the sea, and with great difficulty was saved, who was immediately, on his being brought on board, flogged, for having been the (innocent) cause of the officer's having the trouble of ordering the boat to be put out. Were not these inhumanities too well known to be denied, it would be thought impossible that Christians could contaminate their souls with such shocking barbarities; but too true it is, that such is the case. It is also necessary to mention (though with regret) that our civil laws do not sufficiently discriminate between the different degrees of actions against the peace; they do not proportion punishments according to the degree of the crimes, but order trifles, comparatively speaking, to be almost equally punished with heinous destructive crimes. Whipping is in many cases very injudiciously inflicted; and the fear of it has been frequently the principal inducement of committing the horrid sin of murder. In order to render the laws venerable and regarded, there ought to be a gradual scale of punishments adapted to the different cases of delinquents, from the lowest offender to the dreadful murderer. But it is in vain to think, that any method can be invented to put a stop, in a populous capital, to the commerce of lewd women, without introducing sins of a blacker dye: And therefore, what cannot be prevented only requires to be brought under the wisest regulation, that the publick peace may not be broke, but that the safety of the well disposed part of society may be secured; and their quiet undisturbed.

V E R U S.

*Conclusion of the Letter in our last, p. 561.
Containing a second Extract from the Bishop
of CLOGHER'S Vindication, &c.*

THE next extract I shall give you is what the learned bishop says in his vindication of the history of the Old Testament, after having shewn, that the juridical and historical parts of the books of Moses stand upon the same authority; which extract is as follows.

The authority, therefore, of the historical parts of the books of Moses is confirmed by the same proofs, and is to be regarded with the same veneration, as the juridical parts. And, indeed, it is wonderful to think of the many and various kinds of attestation that remain to this day of the truth of the historical parts of those books, considering the early age of the world in which they were written. And, if we were only to consider the concurrent testimony of prophane historians, the attestation they give to it is wonderful; the first of which, that I shall quote, is Berosus. Now Berosus was a Chaldean, or Babylonish priest, who flourished in the time of Alexander the Great, about the 481st year of the æra of Nabonassar. I have mentioned before, that his character in Greece was so famous, for his knowledge in astronomy, that the Athenians erected a statue to him, with a golden tongue, on account of the justness of his astrological predictions. This Berosus wrote a chronological history of Chaldaea, and the adjacent countries, from the flood of Noah, whom he mentions by name, to the conquest of Babylon by Cyrus; in which he treated on the affairs of Egypt, and synchronised them with the affairs of Assyria; which makes his work more useful than any other of the prophane authors who have written upon this subject; as we are enabled by it to rectify that excessive number of years, which the Egyptian priests have assigned to the duration of that monarchy, and the reign of their gods. And, indeed, the agreement between Moses and Berosus, in their chronological accounts, as well as their history, is very remarkable. For Berosus makes the destruction of the Egyptian host under Pharaoh in the Red Sea, to have happened in the eighth year of Ascatades, king of Assyria, which, according to his computation, was in the 794th year after the flood of Noah; whereas, Moses makes the same event to have happened in the 798th year of the deluge*. And, indeed, I cannot but think it something very extraordinary, to find the chronology of the Hebrew Bible, and the heathen

* See the Hebrew Chronology vindicated, written by the bishop of Clogher, in which this calculation between Moses and Berosus is fairly and faithfully carried on and computed.

heathen chronology of Berofus, agree so nearly with regard to the precise time of this event, considering that the time of the reigns of the kings of Babylon, from which this calculation is computed, is set down by Berofus, and the lives of the patriarchs by Moses, according to the round number of years, without mentioning the odd months of each reign or life; which, in the space of near 800 years, may very well be allowed to make a difference of four years, between the calculation of Berofus, and the Mosaical computation. I likewise cannot but observe, that the acknowledgment of this fact by an heathen writer, who says, that he compiled his book out of the ancient records of Chaldaea, altho' he attributes the drowning of the Egyptians to the power of art magick, is very extraordinary, and adds no small weight to the testimony of Moses.

But here, I think, I ought to inform your lordship, that the original work, which was written by Berofus in Greek, is now lost; and that that which goes at present under his name, is only an imperfect abstract written in Latin, which was published towards the latter end of the fifteenth century, by Annius, or the monk of Viterbo, as lord Bolingbroke styles him *, whose character for fidelity not being the best, has given occasion to some criticks to object against the authenticity of this translation. Because, as they have justly observed, there are several quotations out of Berofus, mentioned both in Josephus, Pliny, St. Jerome, and Athenæus, which are not to be found in this treatise of Berofus that was published by Annius. Josephus, for example, speaking of Berofus, says, that, "He was a Chaldaean by birth, well known to the learned by the publication of his Chaldaean books of astronomy and philosophy among the Greeks. This Berofus, says he, following the most ancient records of that nation, gives us an history of the deluge of waters that then happened, and of the destruction of mankind by it; and agrees with Moses in the narration of it. He also gives us an account of that ark, wherein Noah, the origin of our race, was preserved, when it was brought to the highest part of the Armenian mountains. After which, he gives a catalogue of the posterity of Noah, and adds the years of their chronology, and at length comes down to Nabopolassar, who was king of Babylon and the Chaldaeans †." And St. Jerome and Athenæus, as well as Josephus, quote passages out of Berofus, as low down as the reign of Cyrus the Great: Whereas,

our Berofus is continued down no lower than the reign of Acherres in Egypt, and of Ascatades in Assyria, who were contemporary with the Exodus of the Israelites out of Egypt. Pliny also, as hath been before remarked, quotes Berofus for saying, that the Babylonians had celestial observations for 480 years backwards from his time. And Josephus ‡ has two long quotations out of Berofus, giving an account of the improvements made in Babylon by Nebuchadnezzar, and says besides, that "Berofus complains of the Grecian writers, for supposing, without any foundation, that Babylon was built by Semiramis, queen of Assyria; and for asserting, that those wonderful edifices belonging to it, were her workmanship ||." Whereas, there are no such passages in our present copy of Berofus. But, on the contrary, in the fragment of Berofus, which is come down to our hands, there is mention made of Semiramis; and the author says, she greatly enlarged Babylon, insomuch, that she almost made a new city of it. But, that quotation mentioned by Josephus, is by no means difficult to be reconciled with this passage; for that quotation must have been towards the latter end of Berofus, after he had been speaking of the immense improvements and additions made in Babylon by Nebuchadnezzar; which, indeed, it would be wrong to attribute to Semiramis. But, as Mr. Whiston § very judiciously remarks, the great improvements which Nebuchadnezzar made in the buildings at Babylon, do no way contradict those ancient and authentick testimonies, which ascribe its first building to Nimrod, and its first rebuilding to Semiramis. These passages, therefore, quoted by Josephus, Pliny, &c. were probably in that part of the history of Berofus, which is now lost, wherein the history of Assyria was carried down from Ascatades to Cyrus. For, as far as this fragment does go, it agrees exactly with the account given of Berofus by Josephus, with regard to the flood, the repeopling of the earth by Noah and his sons, together with a chronological account of those events. And whereas Josephus quotes Berofus for saying, when speaking of the ark, that "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyæans, and that some people carry off the pieces of the bitumen, which they take away, and use chiefly as amulets, for the averting of mischiefs **;" this quotation is to be found, *totidem verbis*, in our author. And, what is very remarkable, is, that, as Josephus observes, Berofus agrees with Moses

* *Let. III. § 1. p. 82.*
lib. xi. c. 11. cont. Ap. lib. i. § 2.
Jos. in loc.

† *Jos. cont. Ap. lib. i. § 19.*
 || *Jos. cont. Ap. lib. i. § 20.*
 ** *Jos. Ant. lib. i. c. 3.*

‡ *Jos. Ant.*
 § *Whiston's*

Moses in the destruction of mankind by the flood ; so this fragment agrees exactly with the Hebrew chronology of the Bible, in the time of the departure of the Israelites out of Egypt, and the destruction of Pharaoh and his host in the Red Sea.

And, as I find that this fragment, in the list of the Assyrian kings, and the time which is there assigned to the duration of each particular reign, agrees exactly with the succession of the kings of Assyria, and the length of their reigns in the Chronicon of Eusebius, I cannot, therefore, but look upon this treatise, as far as it goes, to be a faithful translation of that part of Berosus, which might have been made by some private person for his own use, before the original was lost ; which, at last, fell into the hands of Anniius of Viterbo, who has since published it *. And, altho' I will not take upon me to vindicate the integrity of Anniius, with regard to all his actions, or every thing that he has published ; yet, since this fragment of Berosus, as far as it goes, agrees perfectly with the account given of the works of Berosus by Josephus, and, as Anniius was undoubtedly a learned and inquisitive person, and lived at the conclusion of that age of ignorance and barbarity which had over-run the face of the Christian world in the fifteenth century † ; I cannot help thinking it more than probable, that he might have had an opportunity of meeting with some books, which had been lost to the world for some generations. And, altho' the intire works of Berosus did not come to his hands, yet, that either he, or father George of Armenia, might in some private study have met with this imperfect, but faithful translation of them.

But, my lord, I desire you will take notice, that I lay no more stress on this evidence of Berosus, or of any other author I shall quote, than barely such as the nature of his testimony, when duly and critically considered, fairly requires ; and that is, of an heathen author of repute in his time, and unbiassed in favour of the Jewish religion. Under the same limitations, I shall therefore proceed to produce the testimony of Artapanus, with regard to this particular fact of the Israelites having passed the Red Sea with safety, under the conduct of Moses, at the same time that Pharaoh and his host were drowned in it : whose words are to this effect, as they are quoted by Eusebius ‡, for the original is lost ; that " The people of Memphis reported, that Moses being well skilled in the situation of the coasts, and the ebbing and flowing of the tides,

took that opportunity of carrying the Israelites over the Red Sea ; but that the people of Heliopolis relate this fact quite otherwise, viz. That Moses being divinely inspired, struck the sea with a rod, whereupon the water gathering in a heap on either side, he led his forces dry thro' the sea : But, that when the Egyptians attempted to follow them, the sea returning to its former course, intirely overwhelmed them." Whence it appears, that Artapanus was diligent and inquisitive enough not to be content with common reports, but that he had personally inquired about the truth of this fact, and the manner of it, from the inhabitants of the country where it happened. And it is further to be remarked, that the people of Heliopolis, who lived in the very place where Moses, according to the general opinion of the learned, performed all his wonders ; and whose fellow-citizens were themselves the sufferers by this event, should be more likely to know the truth of this affair, than the inhabitants of Memphis, who lived on the other side of the river Nile, and at a considerable distance from the scene of action.

And, indeed, the truth of this piece of history, as related by Moses, is wonderfully confirmed, by the names which were given to several parts of this country, thro' which the Israelites passed in their departure out of Egypt, which having borrowed their denominations from this transaction, retain them to this very day : As for example ; Moses says, *And it came to pass, when Pharaoh had let the people go, that God led them not towards the land of Canaan, thro' the way of the land of the Philistines, altho' that was near ; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. And God led the people about, by the way of the wilderness of the Red Sea. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pihabiroth, between Migdol and the sea, over-against Baal-zephon : Before it shall ye encamp by the sea ; for Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in ||.* Now, it is very remarkable, in going this round-about way from Egypt to Canaan, thro' the wilderness of Etham, or the wilderness of the Red Sea, that there is on the right hand of the road, near midway between Cairo and the Red Sea, a long narrow valley, between two rugged chains of mountains, to get into which, the traveller must turn out of the common road, and which is to this day called

* It is affirmed by Didymus Ropaligerus Livianus, an Italian author, that this fragment of Berosus was given to Anniius at Genoa, by father George of Armenia, a Dominican friar.

† He died on the 13th of November, 1502.

‡ Exod. xiii. 17, &c.

† Euseb. Prep. Evang. lib. ix. c. 27.

called by the Arab inhabitants of the country, Tiah beni Israel, or The road of the children of Israel *; and when the traveller comes into this road, he finds himself pent in on either hand by impassable mountains, and fronted at the end of it by the Red Sea; so that, in this situation, well might Pharaoh say, *They are entangled in the land, the wilderness hath shut them in.* And, what completely shews, that this was the place from which the Israelites escaped, by passing the Red Sea, is, that the mountain, which borders on the sea at the end of this ridge of mountains, is known to this day by the name of Jibbel At-takah, or the Mountain of Deliverance; and those springs of water which run over-against this mountain, on the opposite shore of the sea, and near which springs, if this story be true, it is natural to think the Israelites must have landed, is known also to this day, by the name of the Fountains of Moses. And is it possible to account for all these names being given to all these places, in a country, of which the Israelites were never the masters, if these matters of fact, as they are thus related, had never happened?

But altho' no heathen authors, that I can find, except Berosus and Artapanus, mention the destruction of Pharaoh and his host in the Red Sea; yet several of them take notice of the departure of the Israelites out of Egypt. For Justin †, the Roman historian, in particular mentions from Trogus Pompeius, that when the Egyptians pursued the Israelites, who were conducted by Moses, they were forced by tempests to return home again. Which possibly may be true with regard to the rear of the Egyptian army, who might have escaped; and who, to be sure, saw with horror the tempestuous overflowings of the sea, upon Pharaoh and his host. And Strabo, an heathen author, who flourished in the time of Augustus Cæsar, and concerning whom lord Bolingbroke says to his noble correspondent, "I will quote to your lordship a better authority than that of Josephus; the authority of one who had no prejudice to bias him, no particular cause to defend, nor system of ancient history to establish, and all the helps, as well as talents, necessary to make him a competent judge." Now this same Strabo ‡, when speaking of Judæa, says, that "Moses, one of the priests of Egypt, being displeased with the condition of that part of the country where he lived, travelled from thence to Jerusalem, whither many, who honoured God, accompanied him, for he affirmed and taught, that the sen-

timents of the Egyptians on this subject were erroneous, who resembled God to the images of wild and tame beasts; as were also the sentiments of both the Libyans and Grecians, who represented God by the image of a man: Affirming that alone to be God, which contains us and all this terraqueous globe; which we call heaven, and the world, and nature." And Tacitus, who is lord Bolingbroke's favourite author ||, in the fifth book of his history, where he is writing expressly concerning the origin of the Jews, says, some authors tell us, that "In the reign of Isis, a multitude of Jews left Egypt, and were conducted into a neighbouring country, under the command of Hierosolymus and Judæus.—But, says he, in one account numbers of writers concur, that when Egypt was over-run with a pestilential disease, contaminating living bodies, and very foul to behold, Boccharis the king, applying for a remedy to the oracle of Jupiter Ammon, was ordered to purge his kingdom, and to remove, into another country, that generation of men, so detested by the deities. Hence, when they were all searched out, and brought together, and the multitude were carried into the immense deserts, and there abandoned, whilst all continued waiting under astonishment and despair; Moses, one of these exiles, exhorted them to entertain no hopes of relief from gods or men, since both by gods and men they had been forsaken; but to trust in himself, as in a leader sent from heaven, and by whose aid they should vanquish their present misery and distress. They assented, and utterly ignorant of whatever was to befall them, began to journey on at random. But nothing aggrieved them so sorely, as want of water. But when they were lying scattered over the plains, ready to perish, a herd of wild asses, leaving their pasture, climbed up a rocky mountain, covered with a thick wood. Moses followed them up, forming a conjecture from the singular verdure of the herbage, and there discovered some large springs. This proved their solace and relief; and travelling for six days without intermission, on the seventh day they gained a settlement, by exterminating the inhabitants. There they raised their city, there founded and dedicated their temple."

Here then let us rest a while, after this long quotation, and give me leave to ask your lordship, whether it is possible for the Jews to expect from the heathens a stronger confirmation of the truth of their history? For is it not here allowed, that their

* Shaw's Travels, p. 346.
Strab. Ge. l. xvi. p. 760.

† Jus. lb. xxxvi. c. 1.
|| Liv. V. p. 161.

‡ Es. p. 60, 61.

their leader's name was Moses? that he pretended to a divine commission; and that when they were in distress for water, he by his prudence (either natural or supernatural) relieved them; and that they rested on the seventh day? Had these authors spoke more favourably of these facts, they might have been suspected for being Jews, or for having copied Moses, as lord Bolingbroke expresseth it *, and for borrowing their history out of the Bible; which would greatly have invalidated the force of their testimony. But when an author, whose judgments, according to lord Bolingbroke, seldom deviate from truth †, declares this to be the concurrent testimony of numbers of writers, concerning matters of fact, which he was particularly engaged in the enquiry after, in my humble opinion a stronger evidence cannot be desired.

And now, my lord, that I am upon this subject, I hope you will indulge me in permitting me to go on with Tacitus, who says further, that "Moses, to insure the subjection of this nation to himself for ever, established religious ordinances altogether new, and opposite to those of all other men and countries. Whatever we esteem holy is with them prophane.—They refrain from feeding on swine, in memory of their former calamity; for that they had once been infected and defiled with the same leprous tumors and eruptions, to which that animal is subject.—It is said, that they choose to rest every seventh day, because then they ended their labours. Afterwards, thro' the growth and allurements of laziness, every seventh year was devoted to sloth."

And pray, my lord, does not this put you in mind of what I mentioned to you in one of my former letters, that the institution of the Jewish sabbath, was appointed not so much to remind them of the creation of the world, as of their deliverance from the Egyptian bondage, and was therefore ordered to be observed on every seventh day from that on which they first began their departure out of Egypt? For, says Moses unto them, *But the seventh day is the sabbath of the Lord thy God; in it thou shalt do no work.—And remember, that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, thro' a mighty hand, and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the sabbath ‡.*

But, says Tacitus, "These ceremonies, in whatever way introduced, are by their antiquity maintained.—They instituted circumcision, on purpose to be distinguished by a particular mark.—They choose to inter their dead, rather than

to burn them, according to the usage of the Egyptians, with whom they concur in their notions of an infernal world; but far different is their persuasion about things celestial. The Egyptians offer divine worship to several brute animals, to images, and the works of art: The Jews know but one Deity, to be conceived and adored by the mind only. For prophane and unhallowed they hold all such as, out of perishing and mortal materials, use to fashion their gods after the likeness of men. They hold that the divine Being eternal and supreme, is incapable of all change, incapable of ever ending. In their cities, therefore, no images are seen, so far are they from allowing such in their temples."

Tacitus then proceeds to describe the country of Judæa, and to bring down the history of the Jews to his own times. But what I have quoted out of him, seems to me to be sufficient to shew the concurrent testimony of a number of heathen writers, with the history of the Jews, as delivered in the books of Moses. To which I shall only add a few remarks on that observation, which is here mentioned by Tacitus, that these ceremonies, in whatever way introduced, are by their antiquity maintained; there not being in the nature of things, a stronger proof of the truth of any ancient matter of fact, than the continued and uninterrupted practice of some ceremonial or ritual observance, that was originally instituted as a memorial of that matter of fact. And of consequence it will follow, that the continued observation of the sabbath, of the passover, of the feasts of tents, &c. among the Jews, is a living proof, that those matters of fact, in memory of which they were instituted, had a real existence some time or other. And as Tacitus has mentioned that of circumcision, there is something so remarkable in it, that I cannot help taking notice of it. For, he says, it was instituted in order to preserve the Jews as a peculiar people, in being distinguished by a particular mark. And Moses says not only the same thing, but also, that God at the same time that he appointed the ordinance of circumcision, commanded Abraham to change his name from Abram, which signifies venerable father, to Abraham, which signifies the venerable father of a multitude; saying, *For a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee §.*

And I defy the world to produce such another instance. It is now near four thousand

* Let. III. p. 90.
xvii. 5, &c.

† Let. II. p. 39.

‡ Deut. v. 14, 15.

§ Gen.

thousand years ago, since a prophecy was published, concerning an old man of an hundred years of age, that he should be exceedingly fruitful, and that nations should come out of him; on which account, he was ordered to circumcise himself and his family, that by this particularity, they might be distinguished from the rest of mankind. And what is become of this prophecy? How has the event answered? Why! from that day to this in a miraculous manner. For, in less than five hundred years afterwards, one branch of the family alone, amounted to the number of six hundred thousand men, besides women and children*. And if we were to compute the number of Jews and Mahometans which are now upon the face of this earth (for these last are the descendants from Abraham by Ishmael, and continue to circumcise themselves as well as the Jews, who are his descendants by his son Isaac) I do not know whether we should be much mistaken, if we said that they amounted to one tenth part of all mankind. But sure I am, that there is no such other instance in the whole world, and that this may fairly be looked upon as a standing and living miracle, appointed and continued by Almighty God, among other wise reasons, as a proof of the divine inspiration of that history, in which this prophecy is recorded.

I shall add one attestation more to the truth of the Mosaical history: Moses informs us in the book of Exodus, that in the journeying of the children of Israel from Egypt to mount Sinai, they pitched in Rephidim; and there was no water for the people to drink. And the people thirsted there for water; and the people murmured against Moses. And Moses cried unto the Lord. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel. Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel†.

And now what is become of this stone? Hear, O ye heavens, and give ear, O earth! It is still in being, still visible to the eye; with the infallible marks of this miracle inscribed on every side of it. And that infidelity may no longer doubt of it, I shall here literally copy the description that is given of it, by the learned Dr. Shaw, in his travels to mount Sinai: Where, after describing several parts of mount Horeb, he says, "After we had descended, with no small difficulty, down the western side of this mountain, we came into the other plain that is formed

Appendix, 1754.

* Exod. xii. 37. † Exod. xvii. 1. ‡ The reader should know that mount Sinai is a part of mount Horeb. § Shaw's Trav. p. 352. ¶ Pocock's Trav. p. 148. ** Num. xx. 1-11

By it, which is Rephidim, Exod. xvii. 1. Here we still see that extraordinary antiquity, the rock of Meribah, Exod. xvii. 6. which hath continued down to this day, without the least injury from time or accidents. It is a block of granate marble, about six yards square, lying tottering, as it were, and loose, in the middle of the valley, and seems to have formerly belonged to mount Sinai †, which hangs in a variety of precipices all over this plain. The waters which gushed out, and the stream which flowed withal, Ps. vii. 8, 21. have hollowed, across one corner of this rock, a channel about two inches deep, and twenty wide, appearing to be incrustated all over, like the inside of a tea-kettle, that hath been long in use. Besides several mossy productions, that are still preserved by the dew, we see all over this channel, a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance could by no means be concerned in the contrivance. For every circumstance points out a miracle, and, in the same manner with the rent in the rock of mount Calvary at Jerusalem, never fails to produce a religious surprize in all that see it ‡. Which account is confirmed by Dr. Pocock, who observed further, that within every one of the aforementioned holes, there is an horizontal crack, and in some, also, a crack perpendicularly down; which, considering the great hardness of granate, makes it impossible for these appearances to have been the work of a tool §.

Again, Moses says in the book of Numbers, that, about thirty years after this, the children of Israel abode in Kadesh, and Miriam died there, and was buried there. And there was no water for the congregation. And they gathered themselves together, against Moses and against Aaron. And Moses and Aaron went from the presence of the assembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: And the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock. And Moses took the rod.—And Moses lift up his hand, and with his rod he smote the rock twice; and the waters came out abundantly, and the congregation drank, and their beasts also **.

Which rock is also in being, as well as the other, as appears from an original

4. F manuscript

manuscript Journal *, now in my own possession, which was written by the prefetto of Egypt, from the convent *de propaganda fide*, A. D. 1722, giving an account of his travels from Grand Cairo to mount Sinai, and back again. Wherein, after speaking of the afore-mentioned rock, in the valley of Rephidim, he says, in his journey from mount Sinai towards Tor, "We passed by a large rock on our left hand, in which, as in that other rock which Moses struck with his rod, appear from the bottom to the top, openings where water gushed out." And now, what can scepticism say to these two, if not living, yet, standing miracles in attestation of the truth of the Mosaical history? Which, in my humble opinion, cannot possibly be considered in any other light, than as two tables of testimony, written in stone by the finger of God.

I shall likewise add to what the bishop has said upon this subject, that Tacitus, after describing the river Jordan, and the lake into which it empties itself, adds as follows: "The plains in the neighbourhood are said to have been of old extremely fruitful, and full of large cities, which were all destroyed by thunder and lightning; but that the foundations still remain, and the earth which looks as if it had been burnt up has lost its fertility †." This, I think, may be considered as an heathen testimony of what is related in the book of Genesis, of the burning of Sodom and Gomorrah. I am,
Oxford, Dec. 9, 1754. Yours, &c.

A Proposal for the more speedily and effectually curing Men, Ships, and Goods, of Pestilential Infection. By the Rev. Dr. HALES, Clerk of the Closet to her Royal Highness the Princess of Wales.

From the GENERAL EVENING POST.

PRECAUTIONS having been lately published by several nations of Europe, to avoid ships which come from the Morea, and other places in Turkey which are infected with the plague; the following method seems a probable means to clear ships, men, and goods of it, viz.

By cutting one or more round or square holes, about eight inches diameter, thro' the windward side of the ship, below the lower deck, and fixing therein a bent iron tube of the same diameter; the wide lower end of the tube to have a stove under it, in which plenty of brimstone with charcoal is to be burnt, viz. about 50 pounds, that the whole ship may be filled with its acid fumes; which will the more effectually be done, if there are two or three such iron tubes and stoves for the brimstone to burn in at the same time;

and tho' less brimstone might suffice, yet, in so perilous and destructive a case, we cannot be too cautious.

The hatches of the lower deck to be opened, for the fumes to ascend thro', but the gratings, and other openings of the ship, to be closed with double tarpaulins. The men must be above deck in the open air during the fumigation, to prevent their being suffocated. Their cloaths to be fumed, and then washed in salt, and afterwards fresh water. The men also to be bathed in salt water, and to take antipestilential medicines.

This method may also be used in slave ships, where a malignant and infectious fever is not only fatal to the people on board, but likewise to the countries where they land the negroes. And, if I am rightly informed, the yellow fever of the West-Indies is a pestilential fever peculiar to that climate, and is carried in ships from one colony to another.

It hath been a practice long in use in Turkey and on the Mediterranean coasts, to fume the quarentine men by laying them on their faces on the floor of a room, lest they should be suffocated by the fumes of the burning brimstone, and other aromack mixtures, which it is to be suspected abate the efficacy of the acid fumes of the brimstone, of which last there is very little in the prescription for the fuming mixture which is used at Marseilles, and which was sent to me.

But I suspect this to be a very uncertain and imperfect way of doing the thing, not only because the lower part of the prostrate body cannot be fumed, but also because the fumes of burning brimstone ascend principally to the upper part of a room, as I have found by experience. For when these fumes had ascended for a considerable time, thro' a large iron tube, in at a window, in order to destroy bugs, I could, without being incommoded, walk in the room; the deadly fumes having filled the upper part of the room in a visible cloud, to about four feet below the ceiling; tho', by long continuing the fumigation, the room was so full of fumes, from the top to the floor, as to kill and dry the bugs on the floor. For which reason the Lazaretto fuming room ought not to be too high roofed.

But persons might have much stronger degrees of fumigation (and that with safety to their lives) than is usually given them in Lazaretto's, in the following manner, viz.

By cutting the hair off their heads, and washing them with vinegar, and then covering their eyes, nostrils, and ears, with several folds of linen cloth, one of the folds

* See a translation of this Journal, in a letter to the society of antiquaries at London, lately published, p. 93.

† Tacit. Hist. l. v.

folds to be dipped in melted bees-wax, which these acid spirits cannot penetrate. And, for greater security, all these folds of linen may be covered with flannel dipped in a strong lye, made with potash dissolved in water; the flannel to be squeezed dry. The noxious acid fumes of the burning brimstone will be turned, by the alkaline salt in the flannel, into a neutral, innocent, hard cruſted ſalt. And then fixing their mouths to ſhort faucets or pipes, only three or four inches long; which pipes are fixed in holes thro' the ſhutters, or rather boarded ſides of the room in which they are to be fumed, with a rail behind the men to reſt againſt. When this fumigation ſhall be thought ſufficient, then to open doors and windows, giving ſome time for the room to be cleared of the fumes, before the men venture to take their mouths from the faucets, which will ſoon be done when there is a wind to blow away the fumes, either of pure brimſtone, or of the uſual fumming mixture, if that ſhall be preferred.

As to the goods in an infected ſhip, left ſome infection ſhould remain between the bales of goods, where the acid ſpirits could not penetrate when the ſhip was fumed, it may be adviſeable to burn in the ſhip as much brimſtone as the men can bear while they are moving the bales, or other goods; and alſo to uſe the ſame precaution when the goods are opened and unfolded in the Lazaretto warehouse; which, when hung up looſe and ſingle, may then be more ſtrongly fumed with burning brimſtone, but not to ſuch a degree as to diſcolour or ſpoil them.

It would be well to have the goods packed up, at firſt, in plague countries, in as ſtrong acid fumes of brimſtone as the packers can bear: This would be a probable means to prevent the infection among the goods, as alſo to prevent their being moth-eaten. The ſame precaution ſhould alſo be obſerved when they are re-packed at the Lazaretto; for Turkey merchants have informed me, that their mohairs, &c. are very ſubject to be moth-eaten, after they have been much expoſed to the air in Lazaretto's.

If many cloths dipped in vinegar were hung ſpread in the ſhip during the voyage, and before they come to be fumed in port, it would probably much abate the infection, eſpecially if there were ventilators frequently to change the foul air in the ſhip.

The fumigation of the ſhip may be more or leſs, in proportion to the probability of more or leſs degree of infection.

It may be well to fume the ſhip and mens cloaths, before the men are moved

to the Lazaretto, and before any officer, &c. goes on board.

And, for greater ſecurity, the ſhip may be fumed again in a leſſer degree, after it is cleared of goods.

The brimſtone and charcoal muſt not be burnt in an iron pot, unleſs there be a proper depth of earth in the veſſel to preſerve it from being red-hot; for when iron is red hot, brimſtone will inſtantly melt it.

The thus fuming the ſhip and goods will be a probable means effectually to cure them of any peſtilential diſtemper; and, in caſe none of the men have the diſtemper, thereby alſo much to ſhorten the quarantine.

The evil is obſerved to manifeſt itſelf more in perſons than things.

As the contagion of the plague is moſt ſubtile and inviſible, and often makes dreadful ravage; ſo it behoves mankind to uſe all proper precautions in preventing the ſpreading of that deſtructive peſt; which the principle of ſelf-preſervation ſtrongly excites us to, and in doing of which we may expect the concurrence of the divine bleſſing on our well-meant endeavours.

The WEEKLY ADVERTISER and INSPECTOR of Dec. 21, gives us the following Account of the ſurprizing the Iſland of Madura by the Dutch ſeven Years ago, with the particular Circumſtances of their making a Priſoner of the King; which was written by a Perſon on the Spot, and authenticated by the Teſtimony of ſeveral who were preſent at the Time.

MADURA is in the Eaſt-Indies, near Java; it is a pleaſant, fertile and rich iſland; and till the year 1747 was governed by its own king: It is inhabited by Malays, diſtinguiſhed by their courteſy to ſtrangers, particularly to the Britiſh; and by the general integrity of their dealings.

The Dutch have, on various pretences, made themſelves maſters of many of the Indian iſlands; and are tyrants over the princes of thoſe which remain unconquered. Among the laſt was, till that time, Madura; upon which, on ſome ſhameful and ridiculous pretext, they made ſeveral deſcents in that year; ſending ſhips from Batavia, their capital city in India, to which, unhappily, Madura lies near; and plundering, murdering, or making ſlaves of all they met.

The ſovereign of Madura, a perſon of diſtinguiſhed courage and conduct, oppoſed them often with ſpirit, but ſeldom with ſucceſs. His people were unſkilled in the European art of war; and their numbers availed them little.

At length, perceiving there was no defending the island against the enemy, he determined to throw himself into the protection of the sultan of *Benjar*, to whom he was related.

He communicated his resolution to his people: He advised them to submit to a power they could not resist; but as himself must be destroyed or carried off a slave, he informed them of his intended escape. They took their leave with tears, committing his sacred person to the care of heaven.

He took with him the prince his son, a number of his wives, a body of faithful domesticks, and of his most valiant soldiers; and a great treasure in gold and precious stones. Thus furnished, getting into some boats, he made the best of his way towards the intended asylum.

The Dutch attacked his little party in several boats as they made off; but they were repulsed with loss: The Madurians were always valiant, but they were now desperate. Having freed themselves from this opposition, they made for *Benjar*: And the Dutch, expecting this would be their refuge, sent a vessel to intercept their passage, or to arm the sultan against their reception, which was in *Benjar* river before them.

They discovered it in time; and they kept concealed under shore: In the night they got by the Dutch vessel, and came up with a larger, which proved an English one. It was the *Onslow*, Capt. Congreve.

The son of the sovereign of *Madura* was at that time with the English at *Bencoolen*; and the father's great opinion of our people's virtue made him immediately throw himself into their protection; desiring to be carried to England, or to some of the English settlements in India.

He proposed to resign his title to the kingdom to the English; to deliver up to them the very considerable treasure he had with him; and to direct them to the richest part of the island, where they should come into immediate possession of a much greater.

The captain, who was on shore at *Caytonja*, accepted the proposal; and the sovereign of *Madura*, who all this time lay concealed in a creek, was, with his wives and servants, taken on board in the night; dismissing his soldiers: But, inconsiderately, the Madurian boats were left in sight about the ship in the morning.

The Dutch saw this; and not daring to attack the vessel, they demanded him of the sultan of *Benjar*. "The captain of the English vessel, said they, is in your power: Secure him till the king of Ma-

dura be given up, or expect the same fate yourself." This was the message of the insolent *Hollanders* to the sultan. He obeyed; he seized Capt. Congreve, laid him in irons, and refused to set him at liberty, till the sovereign demanded of him should be given up by his people. The captain at first refused; but after some days, seeing the sultan resolute, he wrote orders for delivering up the unhappy monarch, with all that belonged to him.

The king, whose person and manner were full of dignity, had gained, during his stay on board, the respect of the officers; and his condition had obtained him the compassion of all in the vessel. He had offered presents, and they were declined; every sailor declared himself ready to spill his last blood, without reward, in his defence.

The king was at supper with the commanding officer in the round-house, when the letter from the captain was delivered. He read its contents in the other's face, and abruptly retired to the great cabin; he there got his people together, and sent a servant, demanding to know truly what was intended. He received no satisfactory reply; and he could perceive treachery, and approaching ruin. He found they were about to assault him by violence, and he prepared for the destruction, not for an impossible defence.

They forced open the door, and he saw them enter against him, armed with cutlasses, guns, and bayonets. He saw his own fate, and he determined, according to the savage greatness of the East, his wives should not, after his death, be carried into slavery. When he was no longer able to protect, he destroyed them. He began in the presence of the astonished crew to sacrifice them by his own hand. Tears waited upon every blow: But beginning with the greatest favourite, whom he stabbed to the heart, he would have gone round, had not our people spiced in upon him. They wounded him and made him prisoner: He was put in irons, and then first acquainted with his fate.

"O English! English! Is it you? exclaimed he! You! Who refuse protection to the oppressed! You! who join to destroy them!—Can the good English (they were always called so) see their friends the Madurians enslaved and not assist them? Can they see a king insulted by usurpers and not defend him? There is no generosity in white men! Nay, there is no truth!—Why did you promise to protect me? You, not the Dutch, have dethroned the sovereign of *Madura*! How came I here, but by your engagement to defend me! Do it!—or if you are

are afraid of that, be honest; let me on shore again, and leave me to my own valour.—If I must die, let me not think the English false and fearful.”

“Where, continued he, exclaiming, where is now your greatness and your power? your generosity and justice? Lords of the seas, you are afraid of Dutchmen: Protectors of the distressed, you give up me, who throw myself and kingdom into your sworn protection!”

When the unhappy monarch was out of breath with upbraidings, the officer told him, they pity’d him; and pointed to the tears of all present; “I see it, answered he, but I demanded not your pity; it was your protection I asked; it was that you promised, and heaven will punish you unless you grant it.”

The Dutch boats now appeared; and he was answered, that he must go on board them. He turned to his people, and with a serious dignity, bad them follow! “And, says he, if hereafter any name the English in your hearing, tell them they are not that good people the honest Malays think.” However, continued he, taking his leave of our people, be kind to the prince my son, whom you have amongst you! Give him the protection you refuse his father: Tell him, O English, of my sufferings; and tell him, that his father, when he went to death, commanded him to revenge them. If virtue, concluded he, cannot enforce this, let me buy it of you! Take my treasures—for why should I enrich my greater enemies!

As he spoke this, he pour’d out his gold and jewels, and descended without emotion into the boat which the Dutch had sent for him. Our people saw it with weeping eyes, but the Dutch expressed no more concern than if a malefactor had been delivered to them for execution. They returned to their ship; which without ceremony sailed off as soon as it was dark, and was no more heard of till in port.

The island remains in the hands of the Dutch; and the king’s condition may be guessed: For he was carried to their settlements at the Cape.

An Account of the several Attempts that have been made for the Discovery of a North-West Passage.

From the Evening Advertiser of Dec. 18.

THE first person who attempted this discovery was John Cabot, employed by Henry VII. of England, towards the end of the 15th century, but he was prevented from finishing his discovery by his people mutinying. He was always

of opinion there was a passage, and that he should have discovered it, if not prevented by his men.

It was almost 80 years before another attempt was made, and then undertaken in the year 1576, by Sir Martin Forbisher, who was so little discouraged by an unsuccessful voyage, that he made two more, tho’ with the same success. In 1583 Sir Humphry Gilbert went on the same expedition, but went no further than Canada, in which voyage he settled the cod fishery at Newfoundland. In 1585, capt. John Davis made an attempt, but without success, and two more in the two following years, but without succeeding in his great attempt of discovering the north-west passage, tho’ he proceeded to the height of 72 degrees north.

Mr. Hudson, in the year 1610, after having in vain made a trial of the north-east passage, attempted the discovery of the north-west, passing thro’ the straits that have since borne his name into an open sea; but was, like John Cabot, prevented from proceeding by a mutiny among his seamen who refused to proceed any farther. After him Baffin made three voyages in the years 1612, 1615 and 1616.

In 1618 Mr. Henry Button, afterwards Sir Henry, attempted to improve upon the discoveries made by Mr. Hudson, and wintered at port Nelson, where, by the extreme cold, he lost great part of his men. He was the first person who wintered in those countries.

During these attempts of the English, the king of Denmark, thinking to perfect their attempts by the vicinity of his country, in the year 1605 fitted out two ships and sent them on the same expedition, under the command of capt. Cunningham, a Scotchman, who succeeded no better than the English; which did not prevent another expedition in the year 1607, when the men mutinied, and obliged the captain to return. This ill success only occasioned the king of Denmark to change the people; and having fitted out two ships, sent them under the command of a Dutchman, named Christian Richardson, manning his ships from Norway and Iceland, but with the same success, the men mutinying before they saw the land of Greenland. In 1619 the Danes sent capt. Munk, who wintered there, and lost all his men but two, with whom he got home in the pinnace, leaving the ship behind.

In 1631, the English resumed the undertaking, and sent two ships, one from London under the command of capt. Fox, and one from Bristol under the command of

of capt. James, who met near Port Nelson in the month of August. Fox came home that year, but James wintered in that country, and endured almost incredible hardships, but at last arrived safe in England.

The ill success of these attempts put a stop for many years to any ships being fitted out for this discovery, especially as the Hudson's Bay company, which was established in Charles the II'd's time, had taken that discovery under their more immediate care, being by their charter obliged to fit out ships to send on that discovery; tho' we read of only two expeditions, one under the command of capt. Barlow, who was lost, and another unsuccessful under the care of Mr. John Scrogg, in the year 1722.

From this time till capt. Middleton's expedition in the king's ship Furnace, in the years 1741 and 1742, we hear of no attempt. This voyage occasioned a controversy between Arthur Dobbs, Esq; now governor of North-Carolina, and the captain, on his return, but with little satisfaction to the publick, the principal intent of the voyage, the discovery of the passage, not being completed.

In 1744, an act was passed, promising a reward of 20,000*l.* to be paid by the Lords of the treasury to any persons who should succeed in discovering the North-west passage. This, with other advantages, which the undertakers proposed to themselves by such an attempt, encouraged a subscription for fitting out two ships from London, called the Dobbs and California, under the command of the captains Moor and Smith, who sailed the 20th of May, 1746, and after wintering at Port Nelson in Hudson's Bay, to be ready to go on with their expedition early the next year, and making many attempts, which proved to them only the probability of a passage, and not the certainty by success, they arrived safe in Yarmouth Roads on the 14th of October, 1747.

The last voyages that we have heard of are those made by capt. Swaine from Philadelphia, but with as little success as any of the former.

From the Evening Advertiser of Dec. 31.

An Account of the growing and making Indigo, as now practised by the French at Louisiana; sent from thence by Father Maillard, a Jesuit, who made these Observations himself.

INDIGO, in Louisiana, is of two kinds, genuine and bastard, which are however both sowed and manufactured in the same manner, but the bastard be-

ing more vigorous and hardy, is not so apt to be damaged by frosts, or other injuries of the air, which sometimes totally destroy the genuine; it being so tender, that it must not be sown till the cold season is over; so that in France the soonest it can be sown is at the beginning of May, or the end of April.

The ground, which is designed for indigo, must be worked and managed, and the mould sifted with all the care of the nicest garden, its seed not only rising with difficulty, but so feebly, that the least clot of earth stops its progress, and totally suppresses the shooting thereof. It is sown at about 10 inches distance on all sides, in holes an inch deep, putting 12 or 15 seeds in every hole, and then lightly covering them with earth.

But betwixt the holes of indigo sown to run to seed, the distance must not be less than four or five feet, and the indigo being come up to the height of eight or ten inches, not above a sprig or two at most are to be left together, as they would only interrupt and shade each other, so as to yield few or no seeds.

In France it cannot, I think, be fit to cut before the 10th or 15th of July, if the season has been regular; at least, it never must be gathered till the flowers and leaves appear to be near falling, which is known by their crispness; this must be carefully prevented, the best always falling first, as the ripest, and consequently the fittest for yielding good indigo, the leaves being the only part from which it is drawn; and those thrifty economists, who mix the stalks, usually fall short of the great lucre they expect, and make but sorry indigo at the best.

The plant being ripe, it is cut with crooked knives, not unlike small sickles, and kept very sharp to avoid striking the stalks, lest the leaves drop off. It is to be cut within an inch of the ground, and in 45 or 50 days yields no less than four cuttings. When cut, and the leaves are stripped from the branches, it is laid in the steeping vat where it immediately ferments, and care must be taken so to lay it, that the water poured on it for its putrefaction may not put it into motion, but that it may withstand every considerable effect of fermentation.

The great skill of the indigo-makers is to hit the just degree of putrefaction; and, indeed, it is not a little surprising, that during all the practice of making indigo, a space of above 80 years, the punctual term of the putrefaction, nor so much as of the mashing it, is not brought to any precision. I myself am a practitioner of 17 years standing, and not an

unattentive

unattentive one, yet herein must acknowledge myself at a loss. The most consummate adept must allow, that there is an instant when the dissolution is compleated, and the putrefaction at its true point; and this precious, and, I may say, almost indivisible instant, once elapsed, the indigo loses considerably both in quality and quantity, and the damage is proportionate to the error of time; an extreme either in precipitancy or delay, is attended with nearly the like consequence; indeed, a vat, which had not its due putrefaction, is in some measure recoverable; but where the putrefaction has exceeded, there is no remedy.

But as with such rudimental lights indigo-makers are still in the dark, and differ widely in their processes, I shall here subjoin the method I have many years followed in Louisiana.—In July and August the heats in this part of America are excessive; whereby 10, 12, or 15 hours suffices to compleat the putrefaction; but in France a longer time would be requisite.

About eight or nine hours after the tub is filled, and a working is perceived, some of the liquor being let out thro' the cock of the vat, I beat it within a silver bowl, and in about 15 or 20 minutes, a grain is, or should be seen to separate itself from the water, as butter from milk.

This operation is the test of the goodness of the vat: When the grain in the bowl is full, round, and sparkling, and entirely separate from the water, and small lamellæ are seen on the surface splitting into particles almost too small for sight. This trial is repeated till the grain in the bowl answers this description; then the cock of the vat may be turned to discharge the putrefaction liquor into the mashing-vat. Here is another critical point for the indigo-maker, the commodity being equally detrimented when either over or under-mashed.

These mashing-vats generally contain about 25 or 30 barrels of water, which three negroes, each with a pail, some I know use poles, keep in a violent agitation, and some vats hold them two or three hours in this exercise, but so much the better, it is a sure sign that it will turn out a good vat. The mark with me, and it is pretty certain, that the vat has been sufficiently mashed, is by the bowl, as above-mentioned; if the grain has the correspondent qualities, if replete, round, and is easily detached from the water, and has that tinge which is the criterion of fine indigo; there is no need of any further mashing, which would only do mischief. When the grain shews

all the favourable marks of a just putrefaction, let the indigo-maker immediately set the putrefaction liquor a running, and the sooner he proceeds to mashing, the more beautiful and compact will the indigo be; here all the difficulty is to know the exact mashing, which a vat will bear, as in the former preparative to hit the instant of a perfect putrefaction.

The liquor having undergone what is judged a sufficient agitation, let it rest, that the indigo may entirely subside, which takes up 12 or 15 hours; then the liquor is let out thro' two holes in the side of the vat, one at the bottom, and another two inches higher, which is opened first, and runs till nothing remains but the indigo, or a very liquid dark blue sediment, and then the lower hole is opened, with a cloth under it, that the indigo may be entirely free from any lees.

Afterwards it is put into coarse linen bags, which are hung up four or five hours, in order to drain off the water; when this ceases to drop, the indigo continues suspended 10 or 12 hours longer, during which it acquires the consistence of paste, and then it is taken out, and for three or four days exposed on plates to the sun; when deep fissures in it shew it to have felt the heat of the sun, it is thoroughly worked with a trowel for binding and cementing it, yet a watchful

Deye must be kept that it be not over dried, as then there would be no moulding it into the convenient figures which, in thickness, is 14 or 15 lines, and then it is cut with wooden knives into little squares of the like dimensions. These are again, and for the last time, exposed to the sun, till the squares are easily taken off the drying-plates, when they are removed into the shade, there to be entirely defecated. The close of this my method, is to put them up in casks to give them a final sweating, and where they accordingly by perspiration acquire a new lustre and a new quality, which amply recompences the labour and attention of the process. As to the indigo designed for seed, besides setting it at the distance of four or five feet, it must remain till the middle of September, the term of its full ripeness; then having cut it close to the ground, leave it drying for eight or ten days, when it will be fit for threshing.

From the WORLD, N^o. 102.

G Proferat in lucem speciosa vocabula rerum.

HOR.

Mr. FITZ-ADAM,

AS an Englishman, I applaud the zeal you shew for ascertaining our language; and am equally ready to acknowledge

ledge the use and even the necessity of the neological dictionary, mentioned in your last paper. (See p. 555, 556.) I must however beg leave so far to dissent from you as to doubt the propriety of joining to the fixed and permanent standard of our language, a vocabulary of words which perish and are forgot within the compass of the year.

That we are obliged to the ladies for most of these ornaments to our language, I readily acknowledge; but it must also be acknowledged, that it would be degrading their invention to suppose they would desire a perpetuity of any thing whose loss they can so easily supply. It would be no less an error to imagine that they wanted a repository for their words after they have worn them out, than that they wished for a wardrobe to preserve their cast off fashions. Novelty is their pleasure; singularity and the love of being before-hand is greatly flattering to the female mind. From hence arises their present taste for planting, and the pleasure the ladies take in shewing their exotics, as giving them an opportunity of talking Greek. With what respectful pleasure do their admirers gaze while their pretty mouths troll out the *Toxicodendron*, *Chrysanthemum*, *Orchis*, *Tragopogon*, *Hypericum*, and the like?

From hence only can we account for that jargon which the French call the *bon ton*, which they are obliged to change continually, as soon as they find it prophaned by any other company but one step lower than themselves in their degrees of politeness. A lady armed with a new word, exults with a conscious superiority, and exercises a tyranny over those who do not understand her, like the delegates of the law, with their *capiat*, *latitat*, and *venire facias*; but a word which has been a month upon the town, loses its force, and makes as poor a figure as the law put into English.

In order therefore to interpret every new word, and what is still more important, to give the different acceptations of the same words, according to the various senses in which they are received and understood in the different parts of this extensive metropolis, I would recommend a small portable Vocabulary to be annually published and bound up with the Almanack. It is of great consequence that a work of this nature should be duly and carefully executed, because, tho' it is very grievous to be ignorant, it is much more terrible to be deceived or misled; and this is greatly to be apprehended from the abuse of turning old words from their former signification to a sense not only

very different, but often directly contrary to it. The coining a new word, that is to say, a new sound, which had no sense previously affixed to it, will probably have no other ill effect than puzzling for a while the understanding and memory; but what shall we say to the turn which the present age has taken of giving an entire new sense to words and expressions, and that in so delicate a case as the characters of men? I remember when a certain person informed a large company at the polite end of the town, that, in the city, a *good man* was a term meant to denote a man who was able and ready at all times to pay a bill at sight, the whole assembly shook their heads, and thought it was a strange perversion of language. And yet these very persons are not aware that the phrases they commonly use would appear equally strange on the other side Temple-bar. A *silly fellow*, for instance, would there be thought a weak young man, who had been so often imposed upon that he was not worth a groat; instead of that, it is the most common term for one who possesses the very fortune, talent, mistress or preferment which his describer wishes to have. In like manner, a *silly woman* implies one who is more beautiful, young, happy and good-natured than the rest of her female acquaintance. *Odd man* is a term we frequently hear vociferated in the streets, when a chairman is in want of a partner. But when a lady of quality orders her porter to let in no *odd people*, she means all decent grave men, women who have been talked of, many of her own relations, and all her husband's.

Besides those words which owe their rise to caprice or accident, there are many which having been long confined to particular professions, offices, districts, climates, &c. are brought into publick use by fashion, or the reigning topick on which conversation has happened to dwell for any considerable time. During the great rebellion they talked universally the language of the scriptures. *To your tents, O Israel*, was the well known cry of faction in the streets. They beat the enemy from *Dan even unto Beersheba*, and expressed themselves in a manner which must have been totally unintelligible, except in those extraordinary times when people of all sorts happened to read the Bible. To these succeeded the wits of Charles's days; to understand whom it was necessary to have remembered a great deal of bad poetry; as they generally began or concluded their discourse with a couplet. In our own memory the late war, which began at sea, filled our mouths with terms from that element. The land war

war not only enlarged the size of our swords and hats, but of our words also. The peace taught us the language of the secretary's office. Our country 'squires made treaties about their game, and ladies negotiated the meeting of their lap-dogs. Parliamentary language has been used without doors. We drink claret or port according to the state of *our finances*. To spend a week in the country or town is a *measure*; and if we dislike the *measure*, we put a *negative* upon it. With the rails and buildings of the Chinese, we adopted also for a while their language. A doll of that country, we called a *joss*, and a slight building, a *pagoda*. For that year we talked of nothing but *palanquins*, *nabobs*, *mandarins*, *junks*, *sipoys*, &c. To what was this owing, but the war in the East-Indies?

I would therefore farther propose, in order to render this work compleat, that a supplement be added to it, which shall be an explanation of the words, figures and forms of speech of the country, that will most probably be the subject of conversation for the ensuing year. For instance: Whoever considers the destination of our present expedition, must think it high time to publish an interpretation of West-India phrases, which will soon become so current amongst us, that no man will be fit to appear in company, who shall not be able to ornament his discourse with those jewels. For my part, I wish such a work had been published time enough to have assisted me in reading the following extract of a letter from one of our colonies.

—“The *Chipperways* and *Orundacks* are still very troublesome. Last week they *scalped* one of our Indians: But the *six nations* continue firm; and at a meeting of *Sachems* it was determined to *take up the hatchet*, and *make the war-kettle boil*. The French desired to *smoak the calumet of peace*; but the *half-king* would not consent. They offered the *speech-belt*, but it was refused. Our governour has received an account of their proceedings, together with a *string of wampum*, and a *bundle of skins to brighten the chain*.”

A work of this kind, if well executed, cannot fail to make the fortune of the undertaker; for I am convinced that *A GUIDE to the NEW ENGLISH tongue* must have as great a sale as the British peerage, baronetage, register of races, list of the Houses, and other such like nomenclators, which constitute the useful part of the modern library.

I am, S I R,

Your most humble servant,

C. D.

Appendix, 1754.

The Speech of Gatchradodow, a Sachem of the Cayuge Nation, to the Maryland Commissioners, before a large Audience of Gentlemen, and the Chiefs of the Six Nations, at an Entertainment at the City-Hall at Albany, the 6th of July, 1754.

BRETHREN, we are very glad to see you at the fire now burning at Albany, by order of the great king, and we return you our most hearty thanks for the large present that you have brought us from our brethren of Maryland, and we shall always retain a grateful remembrance of this kindness of our brethren, for we are assured that you must have been actuated by a true and sincere love and affection for us, to come from so distant a country to this interview with so large a testimonial of your regard for us. You are now known to us by the name of Tocarryhogan, a name, we hope, you and your posterity will continue to be known by as long as the sun and moon shall endure; by this name we have admitted you of our council, and you are become one of us; to confirm which we present you this belt. (Gave a belt.)

As you are now become our brethren, and this is a time of danger, by reason the country on Ohio is made bloody, we hope you will have your eyes and ears open to every thing that may happen to be done or said, in which we may be concerned, and that you will give us early notice thereof; and we on our parts, will not fail to do the same by you; in confirmation of which promise we give you this belt. (Gave a belt.)

We present you with this string as a token of brotherly love to Tocarryhogan himself: We desire he will not look on this as a mere ceremony, but believe that it proceeds from the bottom of our hearts. (Gave a belt.)

A very curious Piece having been lately published, entitled, An Historical Account of the several PLAGUES that have appeared in the World since the Year 1346, with an Enquiry into the present prevailing Opinion, that the Plague is a contagious Distemper, capable of being transported in Merchandize, from one Country to another, &c. By Dale Ingram, Surgeon and Man-midwife; we shall give our Readers some Extracts from it, as follows.

HOW this opinion came first to prevail in the world, the author accounts for as follows: “To proceed to the rise and origin of contagion, it appears, that in the time of that great politician pope Paul the Third, there happened great disturbances in Trent, on the subject of the reformation, in which the disputes

disputes arose very high ; when his holiness, in order to bring about his political schemes, procured friends to spread a report, that the plague was at Trent, and that it was contagious, in hopes thereby to get the council removed to Bologna. To accomplish this design, the works of Fracastorius on Sympathy and Antipathy were made use of, and they were construed at this time to suit the scheme. The bait was swallowed, and had its effect ; the bishops were frightened and left Trent, whilst the pope's ambassador, cardinal Monte, kept together his friends for a majority.

This artful scheme was laid just after the carnival ; for the pope well knew, that the excesses of that merry time would cause a sickness, and therefore it was the most proper season for his purpose. Many being now ill, the cardinal suborned some to ask the physicians, whether the disease was not contagious ? They received ambiguous answers, which were spread very cunningly, first among the meaner sort of people, with the worst constructions. The pope's friends also raised a report, that the neighbouring towns would have no commerce with them, and that Verona would not traffick any more with Trent. The legates were so far from contradicting this false rumour, that they held a general council on purpose to make a process concerning the feigned pestilence, and cardinal Monte immediately ordered Hercules Sevorolo, protector of the council, to make the process. These proceedings threw the people into great confusion, and a general congregation was held, in which Monte proposed his scheme for the translation of the council, saying, he had apostolick authority from the beginning for so doing.

The Germans found out, that this pretended plague was a common fever, and the emperor's prelates opposed Monte, but it was too late ; for the cardinal had for some time been invested with a full power for removing the council.

From this account, taken from the History of the Council of Trent, it does not appear, that they had the least idea of this disease ever being transported from one nation to another. All that the cardinal endeavoured to impress was, that the plague was a contagious disease. However, from this time, a notion of pestilential contagion spread itself, which tho' of no great antiquity (it being only from the middle of the 16th century) yet from this period, a foundation, weak as it is, was laid for false opinions, repugnant to the sentiments of the wisest and

most eminent physicians, either of Greece, Rome, or Arabia, who wrote and practised before this time. Must we then continue in blindness, because the pope and his legates, in order to favour a political scheme, inculcated the fear of a pestilential contagion ?

A After this he gives us what he takes to be the true cause of the plague, and the only cure for it, as follows : " I hope it will not be thought absurd, that I assert, that hot and moist air will produce the plague, and that pestilences are brought by unseasonable moistures, heats, and faint blasts of wind.

B Hippocrates, Galen, and the best writers confirm this opinion ; for they have said, that a hot southerly wind, with moisture, brings this disease.

This constitution of the air is the mother and nurse of the plague ; it not only breeds, but nourishes the disease, and wafts it to the neighbouring towns.

C The malignity increases according to the degree of heat and moisture ; its duration continues as long as these winds faintly blow, and it disappears as soon as the air is changed.

It has been allowed for ages, that the sun, cold winds, &c. have great influence over human bodies, for they produce an intemperate climate ; therefore all the Turkish dominions, as Constantinople, Aleppo, Scanderoon, Smyrna, Salonica, Egypt, Grand Cairo, and the neighbouring cities, are most subject to this distemper, at particular seasons, but never thro' the whole year. It is a mistake to imagine it reigns continually, for the season in which it sallies forth is the spring, sometimes sooner, sometimes later, as the southerly winds set in, and it continues to the latter end of July or August, at which time the wind changes to the north-east ; as soon as they come on, the plague ceases."

And to account for the effect of these winds, he says, " The late eminent Frederick Hoffman enables us to account for the salubrity of the northern winds, with the highest appearance of truth. This great writer informs us, from his own knowledge, that the manufacturers of nitre observe at their works, that the beds of earth prepared for the reception of that acid of the air, which constitutes the very essence of the nitre, are impregnated with this acid principally, or solely, whilst the winds blow from the points of the compass between the north and east ; and these winds are remarkable, I think, all over the northern hemisphere, for cooling the air,

To shew, that the air cannot be lodged in, or communicated by goods, he has these observations: "We may carry these considerations still farther, by saying, if cotton, &c. were capable of retaining the seeds of the plague; household linen, cotton goods, flannels, bedding, and woollens, are equally dangerous. But if we look into any of the histories of the plague, we shall find it just the reverse; for after the great plague in London, in 1665, the people who had retired into the country, were so little afraid of the infection being preserved in linen or household goods, that on their return to town, they, without any scruple, entered the rooms of the sick, before the people were quite dead, and went into the beds where the dead expired, even before they were cold, and before they were cleansed from the stench of the diseased, but yet none caught the distemper. I conceive, that more instances might be produced of people escaping this disorder after approaching the sick, than of those who catch it."

The matter generated by the disease is too gross to perspire or pass thro' the pores of the skin; for, if it could be discharged this way, we seldom should find buboes and carbuncles, the happy crises of pestilential fevers. Neither is the pus in these tumours contagious, for all surgeons find, that the matter in such like swellings is very viscid, and that it does not fly off; if it did, they could not escape in their repeated dressings. It is evident, we have not had any complaints made from surgeons who have attended such cases, of receiving the plague or poxes from their patients.

Every one who has been in Turkey well knows, that stevedores and sailors often work naked in stoving the cotton. This is a laborious employment, and the hold of the ship is excessive hot. Further *, the cotton packs or bales are continually handled and tumbled about, to fix the pieces of wood on, to facilitate their storage. The labourers too are often bare-footed, therefore they cannot help treading continually upon the merchandize brought aboard. Nay, I have seen the sailors breakfast, and others sleep on these bales of cotton, &c.

It might be insisted on, that if cotton, &c. could imbibe the malignity, the disease would frequently, nay, every year, be brought to us; for the plague has raged in the several ports, at the time our

ships were taking in their lading. To argue with more strength, let us suppose the plague did not rage at such times; then, surely, these goods are as capable of retaining the poison for a month or more, while they are stored in the warehouses in Turkey, as they are of conveying it so many hundred leagues to us afterwards. For if cotton, &c. can be imbued with a distemper, it will again propagate that distemper in the same country, as often as such goods are removed from one warehouse to another. If therefore things were so circumstanced, every town in Turkey might let loose the plague whenever the inhabitants thought proper; or the bigots of contagion must give up every point of the plague being conveyable by goods.

From what has been advanced, I would not be suspected of denying, that the plague, small-pox, and many other diseases are contagious, for I have long known, that these distempers are communicable. All that I insist upon is, that distempers of very hot southerly countries, and natural to those climes, are unnatural to other countries situated in a northern latitude; and that the north is never attacked but when the atmosphere abounds with heat and moisture, the prerequisites of the disease."

In this piece the author gives very good reason for supposing, that neither the plague in London in 1665, nor that in Marseilles in 1720, proceeded from any goods or ships brought or come from Turkey; and our never having had the plague in London since the city was rebuilt and so plentifully supplied with water, seems to be a confirmation of his opinion, that the plague never proceeds but from an insalubrity and putrefaction in the air; for before that time we often had it, and sometimes it continued with us for several years, as appears from this author's history, as follows:

1349. It continued with us nine years, in one of which 50,000 people were buried in the Charter-house Yard.

1564. It appeared again in London, &c.

1592 and 3. There died of it in London 22,165.

1603. There died of it in London 35,417.

1621, 3, 4, 5. There died of it in London 66,417.

1636. There died of it in London 10,400.

4 G 2

Dr.

* To every bale of cotton are fixed several long pieces of wood, call'd longeters. They are managed to form the bale like to a cone, and where a strong man can but just force in both hands, one of these packs is heaved in by the strength of a windlass. The force is so great as often to raise the decks and sides of the vessels, and it is allowed to be the most curious operation in loading.

Dr. Douglass, of Boston, in his Historical Summary of the American Colonies, speaking of settling the Boundary Line between the French and English, which at the Time of his Writing in 1751, was in Agitation at Paris by the British and French Commissioners, makes these Remarks.

THE various disputes between the courts of Great-Britain and France, concerning the national properties of some disputable countries in America, might, perhaps, have been settled in the late definitive (so called) treaty of Aix-la-Chapelle more expeditiously, and, with better effect, than by tedious and generally ineffective subsequent treaties by commissaries, which frequently terminate only in a neutrality till the next general rupture, or in some mutual concessions by way of equivalent, detrimental to that side who may have lately received the law: As if, for instance, the court of Great-Britain, at this juncture, should quit claim of the Neutral Islands in the West-Indies to the French, as an equivalent for some concessions to be made in Nova-Scotia by the court of France to the English.

At present, 1751, the French with a considerable military force make a stand on the north side of Chiconecto bay and rivers, in about 45 D. 25 M. The parallel of 45 D. is the northern extent of king James the First's grant in 1606, to the North Virginia company: This is, perhaps, the foundation of the French claim. If the partition line with French Canada is to be settled at 45 D. north Lat. continued, it will fall in with St. Lawrence or Ontario river, a little above Montreal, including the greatest part of Champlain or Corlaers lake, with the formerly Dutch country adjoining. If the south limits of Canada are thus settled, New-York west line will begin at this termination, and pass along Ontario river to Ontario lake, along Ontario lake and its communicating run of water to lake Eric, till it meets with Pennsylvania north line.

There is a tract of valuable land west-southerly from Pennsylvania: Pennsylvania in the grant extends 5 D. west from Delaware river, and takes in a considerable share of lake Eric, within which bounds, since the late peace, the French have erected a fortification with a view of claiming that country, as formerly they built a fort at Crown Point, to fix a claim to the country of lake Champlain. Our Indian traders inform us, that below lake Eric, upon the river Ohio, called by the French *La Belle Riviere*, and the great ri-

ver Ouabache, which jointly fall into the grand river of Mississippi, are the most valuable lands in all America, extending from 500 to 600 miles in a level rich soil. Luckily for us, the French, last war, not being capable of supplying the Indians of those rivers with goods sufficient, these Indians dealt with our traders, and a number of them came to Philadelphia to treat with the English: Hitherto they have faithfully observed their new alliance. These Indians are called the Twightwees, a large nation, much superior in numbers to all our six nations, and independent of them. This giving the government of Canada much uneasiness, that so considerable a body of Indians, with the territory, trade, and inlet into the Mississippi, should be lopt from them; the governor of Canada in autumn, 1750, wrote to the governors of New-York and Pennsylvania, acquainting them, that our Indian traders had encroached so far on their territories by trading with their Indians, that if they did not desist, he should be obliged to apprehend them, wherever they should be found within these bounds. Accordingly in the spring, 1751, some French parties, with their Indians, seized three of our traders, and confined them in Montreal or Quebeck. The Twightwees, our late allies, resented this, immediately rendezvoused to the number of 500 or 600, and scoured the woods till they found three French traders, and delivered them up to the government of Pennsylvania. Here the matter rests, and waits for an accommodation betwixt our governor, and the French governor, as to exchange of prisoners; and as to the main point of the question, in such cases the French never cede till drubbed into it by a war, and confirmed by a subsequent peace. However, it is probable, that in a few years our settlements, if well attended to, will be carried thither, if with the protection of the Indians of that nation, they are countenanced by our government. With this view the governor of Pennsylvania is labouring with the assembly to have some place of strength, security, or retreat for our Indian traders, under the name of a trading or truck-house; the Indians have given their consent to this scheme, which they never granted to the French: But it will be a difficult matter to persuade a quaker assembly into any thing, where a military strength or security is implied.

We may observe, that some part of these Indian lands W. southerly of Pennsylvania, to the quantity of 600,000 acres, were, a year or two ago, granted by the crown to a company of gentlemen in

Virginia, called the Ohio company, free of quit-rent for 21 years. In the prayer of their petition, they propose the settling and cultivating the same, as well as to carry on trade with the Indians.

To a Man of Quality and great Riches, confined by the Gout.

THE happiest man that ever breath'd on earth,
With all the glories of estate and birth,
Has yet some care or pain to make him know, [woe ;
No grandeur is above the reach of }
Your lordship feels it in your gouty toe.
But in the keenest agonies of grief,
Content's a cordial that gives some relief.

Sir Amorous Whimsey. A TALE.

IN Cornwall or in Cumberland,
Or somewhere else we understand,
Lately there dwelt a knight of fame,
Sir Amorous Whimsey was his name ;
This knight was gay, and brisk, and young, [sung ;
And dress'd, and danc'd, and laugh'd, and
And with these airs, his life and spirit,
He thought himself a man of merit :
Thought himself qualify'd to stroll
Amidst the fair without controul :
Imagin'd these his shining parts
Would sadly rend and maul their hearts.
Fine feathers make fine birds, 'tis true,
But they don't make fine fingers too,
Nor is the value altogether
Determin'd by the gaudiest feather ;
For if they ha'n't a tuneful note,
To some they are not worth a groat :
So tho' our knight in gaudy vest,
In gold and silver lace was dress'd ;
Altho' his locks, in ringlets curl'd,
Were powder'd, scented, crimp'd and twirl'd :
Tho' he could ogle, smile, and bow,
And hum an Opera tune or so ;
Yet this his utmost limit was,
All farther he was but an ass :
His silly, pert, insipid prate, }
His airs, his gestures, and all that,
Declar'd their source an empty pate :
But vain of interest with the fair,
As all your empty coxcombs are,
He struts in triumph through the throng
Of witty, amiable and young ;
Gaining imagin'd victories,
And fancying ev'ry heart his prize ;
Still boasting to secure his own,
Amidst his triumphs touch'd by none.
It must be own'd, the best defence
'Gainst beauty's power is want of sense ;
But fools and fops submit to fate,
And feel its influence soon or late.
So now his fatal hour being come,
Our warrior knight comes wounded home ;

Celia the fair his heart betray'd,
Celia the fair, the cruel maid,
Shot from her eyes the conquering dart
That found a passage to his heart ;
And now he feels the pleasing fire,
And languishes in soft desire ;
Her fair idea charms his soul,
But then her eyes his hopes controul ;
He there observes a scornful pride,
And fears his suit will be deny'd ;
But soon the coxcomb gains th' ascen-
dant, [on't :
He'll speak, he vows, and there's an end
Shall I, who've made ten thousands
bow, }
Despair of conquering Celia too ?
Sure, I'm a puppy if I do.
With these resolves away he goes,
And now before the fair he bows ;
Celia surpriz'd observ'd his mien,
Saw the confusion he was in,
And quickly, from his silly face,
Imagin'd what the matter was.
Silently thus they stood awhile,
Celia survey'd him with a smile :
Now, now I'll speak, now, now's my
cue ;
Well Ma'm, says he, how d'ye do ?
Celia, as grave as possible,
Thank'd him and told him, very well.
'Tis curious weather Madam this ;
Yes, Sir, said she, and so it is ;
But won't it rain d'ye think to day ?
Why truly, Sir, perhaps it may.
Here the knight scratch'd his empty
head, }
And bit his fingers till they bled
Before another word was said :
At last his watch he pull'd out, look,
Pray Ma'm, says he, what is't a clock ?
Celia, with wond'rous gravity,
Look'd on his watch and told him three.
Our knight had now no more to say,
But must of course have sneak'd away,
Had not a lucky accident
Giv'n him the wish'd for argument :
Whether by chance or by design
Shall now be no concern of mine,
But Celia let her thimb'e drop,
Which with great joy Sir knight caught up ;
And now for something fine to say
In giving it, that might display
At once his love and ready wit ;
Quick was the thought, and this was it :
Oh, Ma'm ! says he with a low bow,
That we were in a church just now ;
And this here thimble was a ring,
And you and I were bargaining
Before the priest, for term of life
To have and hold as man and wife !
I say no more, but what say you ?
Wou'dn't it be very pretty now ?
Celia again was hard put to't
To keep herself from laughing out,

But

But willing one more speech to hear,
She let not the least smile appear,
But feign'd, she seem'd she knew not
how,

And blush'd and said, she didn't know.
The knight in's sleeve began to laugh,
He thought he had her sure enough,
And triumphing t'himself he said,
Why now who'd ever be afraid
Of speaking to a silly maid?

Then turning to the blushing fair,
With a more pert familiar air,
Well, Ma'm, says he, methinks I find
You're not so cruelly inclin'd,
Therefore in short to tell you true
I'm deep in love, and 'tis with you;
And this is all I have to say,
If you'll be happy, Ma'm, you may.
Celia could now no longer feign,
Contempt and scorn at once were seen,
And indignation in her look,

While thus ironical she spoke:
Dear Sir, no doubt, I should be blest,
But I'm afraid you're but in jest,
Might I but on your words rely,
Sure my poor heart would burst with joy
To see myself the happy bride
Of one whom thousands had deny'd,

How would it gratify my pride?
How pleasant would it be, how sweet,
To sit and listen to your wit,
A specimen of which I've seen
Most wonderful since you came in!

What wit was there when spoke by you,
In that same, well and how d'ye do;
And then, what curious weather 'tis,
No doubt a fine transition this;

And sure it was a pleasant joke
To look, then ask me what's o'clock;
But that which follows next to this,
The thimble metamorphosis,

Alas! Sir knight's wit's masterpiece;
Oh 'twas a wond'rous piece of wit,
Sure none but he could've thought of it.

Yes—when this parlour here shoots up
A church with a long spire a-top,
When time, which changes every thing,
Shall change this thimble to a ring,

When this old chair's a priest, and when
That stool starts up and says, Amen;
When all these things shall come to pass,
Then I'll be marry'd to an ass.

Here she burst out into a laugh;
The knight like fury scamper'd off:
Home he retir'd in deep disgrace,
Resolv'd no more to shew his face,

Nor man nor woman see again,
For death he swore should end his pain.
Thus raging mad he from the wall
Takes down a pistol charg'd with ball,

Resolv'd, before the glass he stood,
To wash away his stain in blood;
But seeing his own shade appear,
Confus'd he thought himself was there,

And hast'ly aiming at his head,
And this moment is the last he said;

Then furiously the trigger drew,
Slap thro' the glass the bullet flew,
Down fell the mirror, down the knight,
That with the blow, this with the fright;
Struggling awhile he lay at length,
Fetching a groan with all his strength,
His heart, or something from him broke,
And these few words were all he spoke,
Oh! Oh! I'm dead or just as good,
I feel my breeches full of blood.

To the Author of the ENIGMA in our last,
p. 567.

WHEN by some hints we guess
what's what,

'Tis shrewdly said, we smell a rat:

But your Enigma is so smart,

We can't but say, we smell a F—T.

OXIDIPODIONIDES.

Another Answer, by Miss ANNE G—x,
in Gravesend.

I FIND Mr. Quibus has taken great
pains (brains;
To confound our ideas, and puzzle our
Such parents! such offspring! with such
strong relations, [whole nations:
I thought were enough for to people
But when this high-puffing's dejected of
art, [F—T.
I'm asham'd to inform you—'Tis only a

ADDITIONS to December.

MONDAY, 23.

A Premium of five guineas, one of four, one of three, one of two, one of one guinea, and one of half a guinea, were distributed at the vestry of St. Giles's in the Fields, to six boys of that parish, who repeated without book the greatest number of chapters in the New Testament. Some gentlemen rightly judging, that the dissoluteness of manners, which prevails at present among the lower class of people, proceeds from their ignorance and disregard to religion, attended the vestry about half a year ago, and proposed these premiums, delivering at the same time 140 Testaments to be distributed to an equal number of the poorer children, which abound in that parish. A boy of 11 years of age, by repeating 19 chapters, gained the highest prize, which was immediately delivered to his mother, to be applied to his use.

Sarum, Dec. 30. A few days since a dreadful fire broke out, about 10 at night, at Aubrey, in the Isle of Purbeck, which entirely consumed eight dwelling-houses, with out-houses, barns, stables, &c.

MARRIAGE.

Dec. 27. WILLIAM Lloyd, of Great Ruffel-street, Bloomf-bury, Esq; to Miss Collins, of James-street.

DEATHS.

DEATHS.

Dec. 20. **S**IR Jemmet Raymond, Knt. at his seat at Barton-Court, near Newbury, Berks.

26. Peter Hemet, Esq; operator for the teeth to his majesty.

Hon. Charles Craven, Esq; at his seat in Berkshire, uncle to the present lord Craven.

ECCLESIASTICAL PREFERMENTS.

THOMAS Lamplugh, M. A. by Henry Duncombe, Esq; to the rectory of Copgrave, in Yorkshire.—Mr. Goodrich, senior fellow of Caius College, Cambridge, by the master and fellows of that society, to the livings of Bincombe and Brodeway, in Dorsetshire.—Mr. Tatterfall, by the duke of Bedford, to the living of Streatham, in Surrey, worth upwards of 500l. per ann. in the room of Dr. Bullock, deceased.—Dr. Craddock, by ditto, to the living of St. Paul, Covent-Garden, in the room of Mr. Tatterfall.—Samuel Cushing, M. A. to the vicarage of Lympsfield, in Dorsetshire.—Mr. Thomas Smelling, to the rectory of Winchcombe in the Moor, in Cornwall.

B—KR—TS.

THOMAS Nason, late of Halford, in Warwickshire, maltster.—John Baylies, of Bromsgrove, in Worcester-shire, mercer.

Alterations in the List of Parliament.

Northampton. Hon. Charles Compton, Esq; in the room of his brother, now earl of Northampton.

Petersfield. Sir John Phillips.—William Beckford, Esq; elected for London.

Totness. Sir Richard Lloyd, Knt.—Sir John Strange, Knt. deceased.

St. Edmundsbury. Hon. Felton Hervey, Esq;—against his nephew, the Hon. Augustus John Hervey, Esq;

Thetford. Herbert Rudolph Westfaling, Esq;—Charles Fitzroy Scudamore, Esq; who made his election for Hereford.

Tavistock. Capt. Vernon—Jeff. French, Esq; deceased.

Boroughbridge. John Fuller, Esq;—Lewis Monson Watson, Esq; who made his election for Kent.

Northamptonshire. William Cartwright, Esq;—Valentine Knightly, Esq; deceased.

Carnarvon. William Wynne, Esq;—Sir William Wynne, deceased.

Rutlandshire. Hon. James Brudenell, Esq;—Lord Burleigh, now earl of Exeter.

Taunton. Robert Maxwell, Esq;—John Halliday, Esq; deceased.

New Sarum. Julines Beckford, Esq;—against Edward Poore, Esq; who withdrew his petition.

DRURY-LANE.

Dec. 31. Barbarossa.

COVENT-GARDEN.

Dec. 31. Rehearsal, *Harlequin Skeleton.*

A General BILL of all the Christenings and Burials in London, from Dec. 11, 1753, to Dec. 10, 1754.

Christened	Buried	
Males 7754	Males 11164	
Females 7193	Females 11532	
14947	22696	

Increased in the Burials this Year 3420.

Died under 2 Years of Age	
Between 2 and 5	8115
5 and 10	1904
10 and 20	640
20 and 30	628
30 and 40	1685
40 and 50	2141
50 and 60	2179
60 and 70	1944
70 and 80	1642
80 and 90	1143
90 and 100	586
	35

A Hundred 1. A Hundred and One 2.
A Hundred and Nine 1.

FOREIGN AFFAIRS.

SINCE our last we have been informed, that the archbishop of Paris, notwithstanding his disgrace, is visited at Conflans by several persons of quality and many of the clergy; that the nine bishops of Britany have wrote a very pathetick letter to the king in his favour; and that the bishops of Languedoc are preparing to do the same.

At the same time that his majesty informed the first president of his having banished the archbishop, he delivered him an edict for raising 2,400,000 livres (100,000l. sterl.) by annuities on lives payable by the town-house, to be registered by the parliament; and likewise told him, that he had just created a treasurer of the military school. The edict was published the 7th; and the parliament when it registered it, resolved, that an humble address should be presented to his majesty, to beseech him that he would be graciously pleased, 1. To fix a term for the expiration of the tax of the twentieth penny, which was only to be raised during the first year or two of the peace. 2. To grant some alleviation of the publick taxes, particularly in the article of the tailles. 3. To attend to the dangerous consequences of multiplied loans to the state.

As the members of the parliament of Paris are all gentlemen of large land estates, we may easily guess why they

are so much against the land tax, called in France the 20th penny, and yet their taxes upon consumption (the only other way for raising money for the publick service) have given such encouragement to smuggling, that the smugglers, to the number of some thousands, have formed themselves into a regular body under a proper chief, all better armed than the regular troops, and raise contributions in many parts of the country, under pretence of obliging people to buy their tobacco, &c. so that the government have been forced to employ a part of their army against them, a thing not usual in France; and these troops have already had two skirmishes with two detachments of smugglers, in which the former got the victory, but a great many were killed on both sides.

According to advices from Naples, no less than 150 volumes have been found in a wooden chest, which happened to stand under a brick arch, which secured it from the lava or torrent of melted metals, which rolled over the city of Herculaneum. These volumes, at least most of them, are said to be perfectly legible and well preserved.

Private letters from Berlin say, that the king of Prussia having received frequent complaints from the peasants and farmers, of the injuries done them by hunting upon their lands, has forbid all hunting, even by his own officers, without the permission of an intendant appointed for that purpose, who has instructions to prevent private diversions from producing publick inconveniences.

Hanover, Dec. 24. The deliberations of the states of the Landgraviate of Hesse-Cassel, who are actually assembled, turn on the following points:

1. To take the best measures for invariably maintaining the religion, laws and constitutions of the country.

2. To this end it shall be expressly stipulated, that prince Frederick of Hesse, when he comes to the regency, shall not have it in his power to alter what is established by the said laws, nor grant any church to the Roman Catholics for the publick exercise of their religion.

3. That the said prince shall not chuse a confessor out of any orders besides those that shall be specified.

4. That the princes, his sons, till they are of age, shall be under the immediate direction of the reigning Landgrave or the states of the country, the prince their father being quite excluded from the direction or care of their education.

5. That the county of Hanau shall be given to the eldest of those princes, upon their father's accession to the regency of

the Landgraviate; it being withal understood, that the prince-possessor of the county of Hanau must profess the Protestant Religion.

6. And the better to insure the execution of these arrangements, they shall be guaranteed by the kings of Prussia and Denmark, as also by the maritime powers and the Evangelick body of the empire.

Francfort, Dec. 24. We have already received the agreeable news, that the king of Prussia, at the instances of the Landgrave of Hesse-Cassel, has been the first to guaranty all the measures taken by his serene highness for maintaining the Protestant Religion for ever in his house, and throughout his dominions, notwithstanding the conversion, or perversion, of the prince his son and successor.

Amsterdam, Dec. 28. The bill of mortality of this city for the present year is 7161, which is considerably less than that of the year 1753, which amounted to 8589. Christnings 4111. Marriages 1701.

Paris, Dec. 28. The 14th instant, at seven in the morning, a cloud of fire, followed by a most dreadful clap of thunder, covered the whole village of St. Aubin, situated in Lorraine, between Ligny and Void. The terror it occasioned was so great, that horses and other cattle broke their bridles and halters, and ran wildly about the streets and fields. The lightning fell upon the church, in which there were then two young women, who fell senseless to the ground; by the same flash the top of the confession-box, the steeple-door, and the lower windows, were beat down, and the walls of the church shaken and cracked. The lightning made its way thro' the loft of the steeple, and broke down the timbers that supported the great bell, which fell upon the second bell, and broke that, together with the clock. The covering of the steeple was carried away, and the south and west angles beat down: The materials were dispersed with so prodigious a force, that stones weighing above 80lb. were thrown upon the isle of the church above 22 yards from the steeple, and some upon adjacent houses, the roofs of which they broke through. It fortunately happened that no lives were lost, nor did any place take fire. The mayor of the village, who was then standing in his yard at a good distance from the church, found himself suddenly surrounded with fire and smoke, and remained about a minute without either sight or sense. The same day they had terrible claps of thunder at Commercy, which is three leagues from St. Aubin; but we do not hear of any damage done there.

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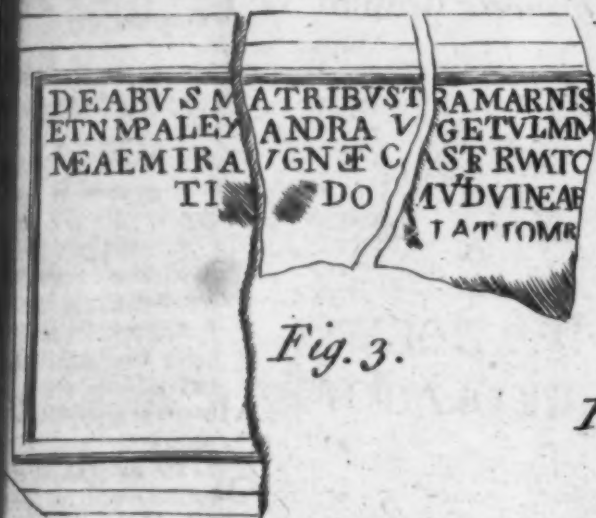


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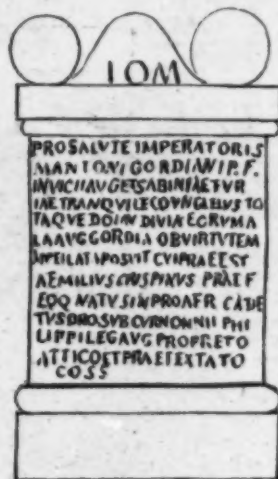


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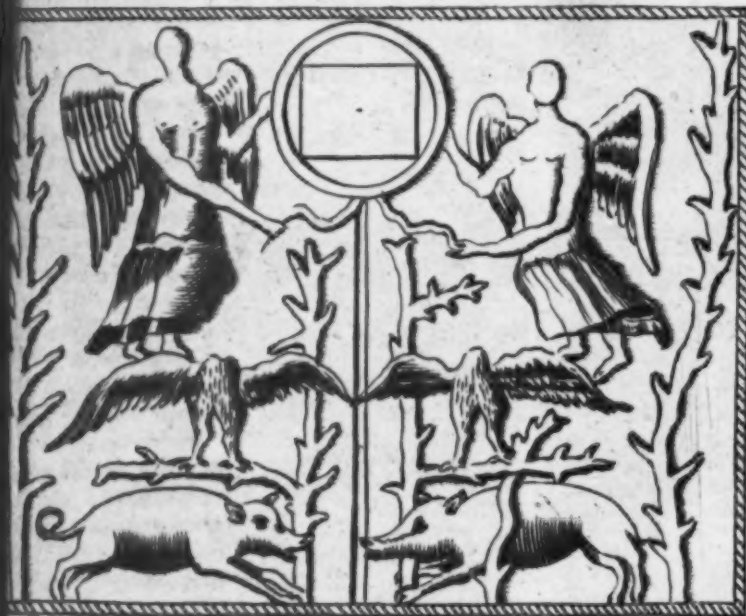


Fig. 4.

Fig. 8.



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London Mag. for March 1754.



- Explanation.**
- Borough Towns with the Arms of Members they send to Parliament by Stars.
 - Market Towns.
 - Parishes or Villages.
 - Great or Direct Post Roads.
 - Principal Cross Roads.
 - Cross Roads.
 - Parts of Herefordshire.
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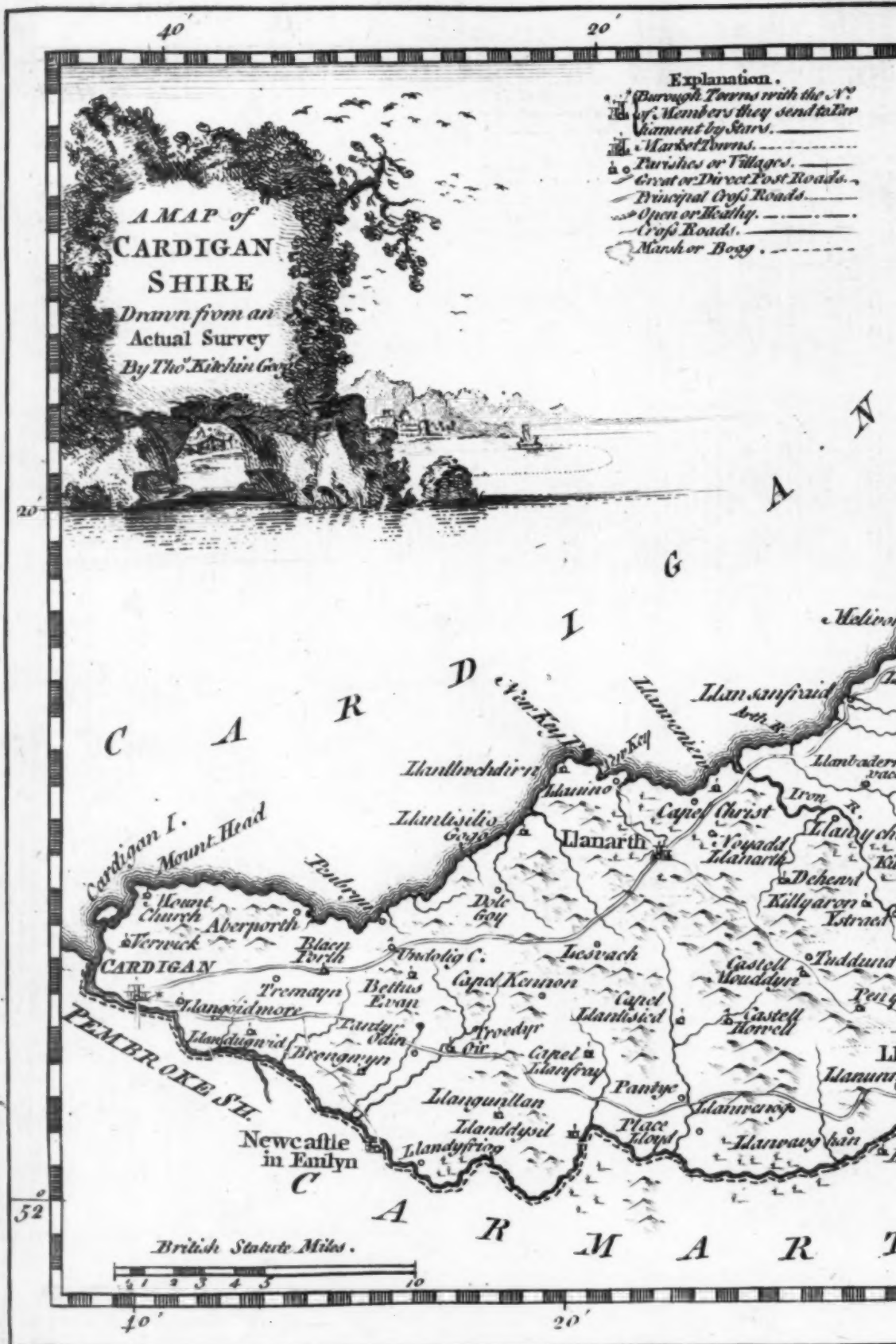
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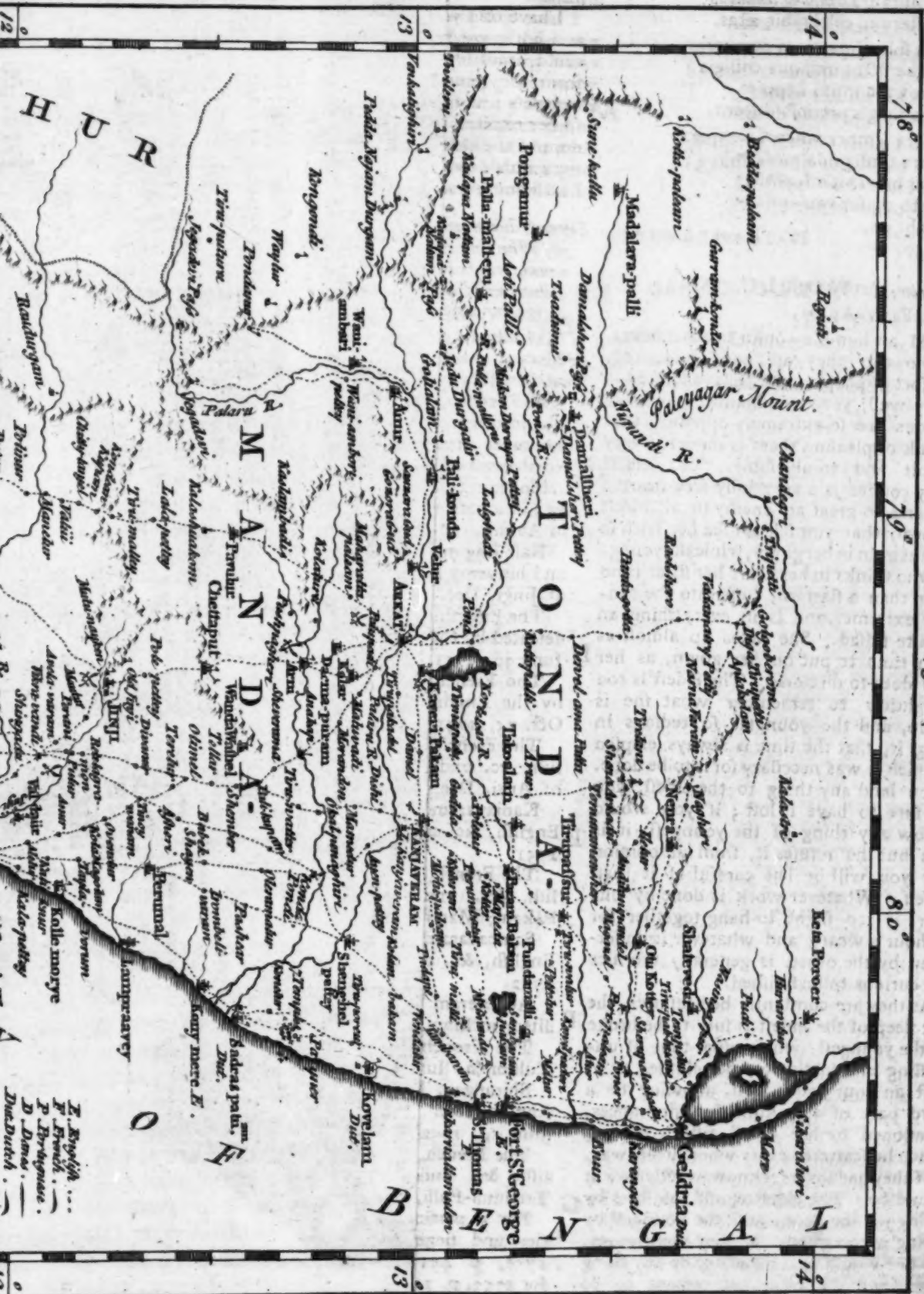
COROMANDEL
MAP of
Shewing
the STATE of
WAR
on that
Coast.

Explanation
Residence of an Indian Prince
Residence of a Mogul Governor
Indian Temple
Fortified Place
Seyal

British Scale Miles.
0 10 20 30 40



For the Lond. Map.





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